

PRABUDDHA BHARATA

or AWAKENED INDIA

A monthly journal of the Ramakrishna Order
started by Swami Vivekananda in 1896



July 2015

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THE ROAD TO WISDOM

SWAMI VIVEKANANDA ON

Reason versus Religion—III

What do I mean by reason? I mean what every educated man or woman is wanting to do at the present time, to apply the discoveries of secular knowledge to religion. The first principle of reasoning is that the particular is explained by the general, the general by the more general, until we come to the universal. For instance, we have the idea of law. If something happens and we believe that it is the effect of such and such a law, we are satisfied; that is an explanation for us. What we mean by that explanation is that it is proved that this one effect, which had dissatisfied us, is only one particular of a general mass of occurrences which we designate by the word 'law'. When one apple fell, Newton was disturbed; but when he found that all apples fell, it was gravitation, and he was satisfied. This is one principle of human knowledge. I see a particular being, a human being, in the street. I refer him to the bigger conception of man, and I am satisfied; I know he is a man by referring him to the more general. So the particulars are to be referred to the general, the general to the more general, and everything at last to the universal, the last concept that we have, the most universal—that of existence. Existence is the most universal concept. We are human beings; that is to say, each one of us is, as it were, a particular part of the general concept, humanity. A man, and a cat, and



a dog, are all animals. These particular examples, as man, or dog, or cat, are parts of a bigger and more general concept, life. Again, all these, all beings and all materials, come under the one concept of existence, for we are all in it. This explanation merely means referring the particular to a higher concept, finding more of its kind. The mind, as it were, has stored up numerous classes of such generalizations. It is, as it were, full of pigeon-holes where all these ideas are grouped together, and whenever we find a new thing the mind immediately tries to find out its type in one of these pigeon-holes. If we find it, we put the new thing in there and are satisfied, and we are said to have known the thing. That is what is meant by knowledge, and no more. And if we do not find that there is something like it, we are dissatisfied, and have to wait until we find a further classification for it, already existing in the mind. Therefore, as I have already pointed out, knowledge is more or less classification.

From *The Complete Works of Swami Vivekananda*, (Kolkata: Advaita Ashrama, 2013), 1.379–80.

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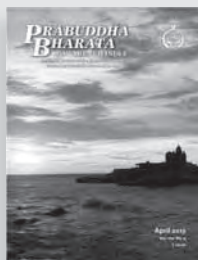
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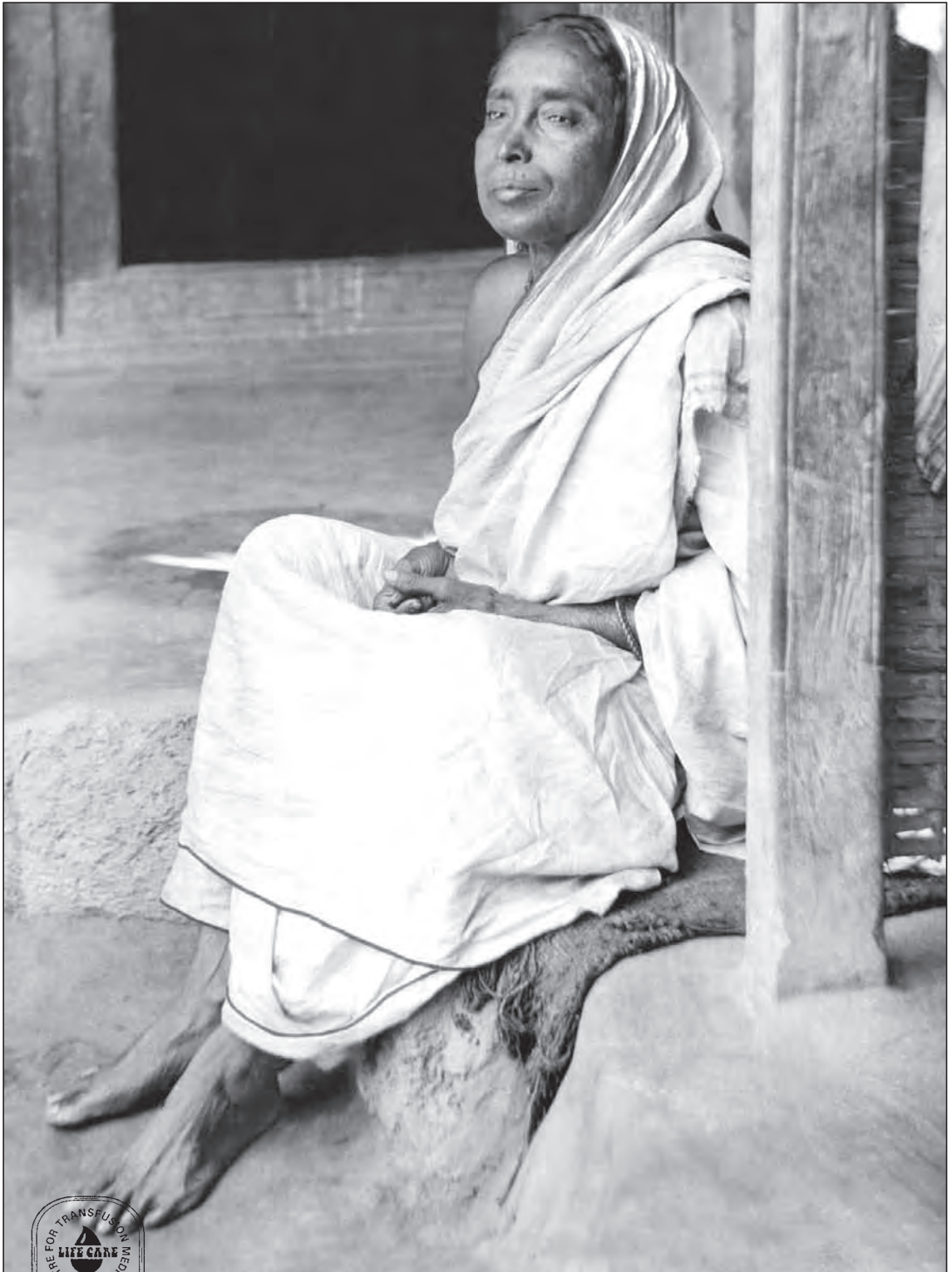
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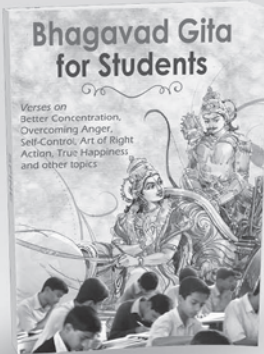
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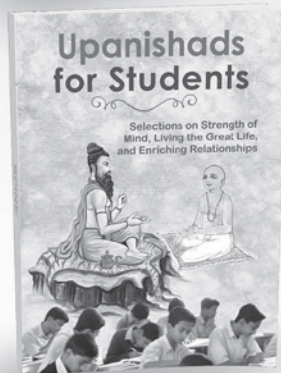
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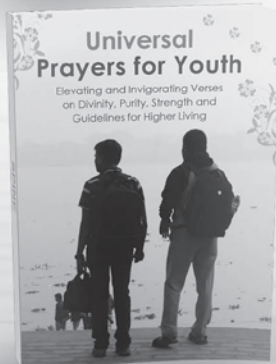
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Arise! Awake! And stop not till the goal is reached!

Maitrayaniya Upanishad

July 2015
Vol. 120, No. 7

मैत्रायणीयोपनिषत्

स वा एष सूक्ष्मोऽग्राह्योऽदृश्यः पुरुषसंज्ञोऽबुद्धिपूर्वमिहैवावर्ततेऽशनेति सुप्तस्येवाबुद्धिपूर्वं विबोध
एवमिति अथ यो ह खलु वावैतस्यांशोऽयं यश्चेतामात्रः प्रतिपुरुषः क्षेत्रज्ञः सङ्कल्पाध्यवसाया-
भिमानलिङ्गः प्रजापतिर्विश्वाख्यश्चेतनेनेदं शरीरं चेतनवत्प्रतिष्ठापितं प्रचोदयिता वैषोऽप्यस्येति ते
होचुर्भगवन् यद्यनेनेदृशेनानिष्टेनैतद्विधमिदं चेतनवत् प्रतिष्ठापितं प्रचोदयिता वैषोऽस्य कथमिति तान्
होवाचेति ।

॥ २.५ ॥

*Sa va esha suksmō'grahyo'drishyah purusha-samjñō'buddhi-purvam-ihai-va-avartate'msheneti
suptasyeva-abuddhi-purvam vibodha evamiti atha yo ha khalu vavai-tasyamsho'yam
yashchetamatrah pratipurushah kshetrājñah samkalpa-adhyavasaya-abhimana-lingah
prajāpatir-vishvakhyash-chetanenedam shariram chetanavat pratishtapitam prachodayita
vaisho'pyasyeti te hochur-bhagavan yady-anenedrishena-anishtenaitad-vidham idam chetanavat
pratishtapitam prachodayita vaisho'sya katham iti tan hovacheti.* (2.5)

‘Truly, that subtle, ungraspable, invisible one, called the person, dwells here [in the body] with a part [of himself] without previous awareness even as the person who is fast asleep awakes of one’s own awareness. Now, assuredly that part of him, which is entirely intelligent in every person in the spirit [knower of the body], which has the marks of conception, determination, and self-conceit, Prajapati called Vishva. By him as intelligence, this body is set up in possession of intelligence; or, in other words, this very one is its driver.’ Then they said, ‘Sir, if by this kind of indifferent being this kind of body is set up in possession of intelligence, still how, in other words, is this one its driver?’ Then he said to them. (2.5)

THIS MONTH

ALL OF US THINK WE KNOW ABOUT LOVE. What is true love? Is it possible to have true love in one's life? Present-day society has multiplied its problems due to a wrong understanding of love. **True Love** analyses the nature of pristine love and cautions us against the pitfalls of the love that is based only on a body and mind. It also tells us that true love is same as God.

In recent years consciousness has been studied by various disciplines. Psychology, artificial intelligence, neuroscience, and philosophy have ventured into understanding consciousness in a deeper and integral manner. The Vedas and the Upanishads in particular give us a different paradigm of consciousness. In **Consciousness in the Upanishads**, Varun Khanna, a research scholar at the University of Cambridge, Cambridge, delves on the description of consciousness in the Upanishads and the method prescribed for experiencing and becoming one with it.

Vishvanath Datta, the father of Swami Vivekananda was a multifarious personality and knew many languages. His legal career was impressive and he won accolades wherever he went. He practised in Calcutta, Lahore, and Raipur. His life as an attorney has not been studied much. Swami Vidhatmananda, former editor of the Hindi journal of the Ramakrishna Order, *Viveka Jyoti*, presents new material on the attorneyship of Vishvanath Datta and juxtaposes it with existing research on the subject in the first instalment of **Attorney Vishvanath Datta, Father of Swami Vivekananda**.

Sister Nivedita was a life 'dedicated' by Swami

Vivekananda to the cause of India. Her indomitable spirit and unparalleled knowledge and insight made her contribute to varied facets of Indian social and political life. She came in touch with Sir Patrick Geddes, a pioneer town planner, sociologist, and a genius of sorts. In this issue we are happy to publish some **Unpublished Letters of Sister Nivedita to Sir Patrick Geddes**.

Swami Vivekananda spoke to thousands when he was in his mortal form. Many of these lectures have not yet been traced, though we know the dates when they were delivered. Swami Narasimhananda, the editor of *Prabuddha Bharata*, brings to us a hitherto unpublished newspaper account of such a lecture in **Unpublished Lecture of Swami Vivekananda at the Barber's—Vedanta: The Soul**.

Saraswati is the goddess of knowledge and wisdom. It is traditional in India to start the education of a child with a worship of Saraswati. It is necessary for us to understand about knowledge and wisdom to be able to lead a fulfilling life. These aspects are discussed in **Saraswati** by Alok Dutta, a litterateur, artist, and social activist from Kolkata. The author weaves fiction into mythology to bring out a rich tapestry of modern insights with the hue of ancient traditions to shed further light on this goddess.

How does a person live under extreme and demanding situations? What is the psyche that is necessary for this? These and related issues are analysed in **Extreme** by Emma Barrett and Paul Martin, researchers in behavioural science. From this book, we bring you this month's *Manana*.

EDITORIAL

True Love

WE THINK WE KNOW everything about some things in life. We comment on them, idealise them, and in short, act as if we were experts on the subject. These are things close to our life, cooking for instance. Every one of us has something to say about it. Though all that we would have had done ever in our lives to qualify as cooking would have been boiling a glass of water, still the moment we taste any food, or the moment we are dragged into any conversation about food, we speak like experts. We start commenting about the flavour, ingredients, and the variety of food. Same is the case with health. Though we would ourselves be having a bad health and worse lifestyle, we would not think twice before advising others on how to reduce body fat, how to manage an ailment, how to avoid becoming prey to a disease, and so on. And, we do not lose any opportunity to do some bedside practice when one of our near and dear ones falls ill! We run to their rescue, not so much by serving them, but by making them the targets of our amateur medical wisdom and using them as guinea pigs for our research. Another on the growing list of things we never hesitate to act as an expert on is music. Though one would not have sung anything more than the spontaneous and sporadic mumblings resulting from a downpour on one's head in the bathroom, also called 'bathroom singing', as soon as some notes fall on our ears we vouch to be musical and start analysing the merit of those tones.

Thus, life turns into a great course of an individual trying to judge things one is not qualified to even take part in. It is the same with love. Each person thinks one knows about

True love needs sacrifice. It requires us to go beyond our limited notions of ourselves as body and mind. What is commonly known as love is just another method of seeking approval and asserting authority.

love. Everyone thinks they have loved, have been loved, and would continue to love. We claim to know much about this important and crucial element of human life. There are countless books, videos, and other resources on love. But what kind of love are they talking about? It is the identification and attachment with a particular body and mind. A love that centres around a body and mind, where one constantly strives to own and overpower them much like one does when one acquires a property or an object. One is possessed by the idea of possessing one's possession. All the time and effort of an individual is spent on protecting the love or the person and in ensuring that this love is not snatched by some other person. Just like one guards one's wealth, people guard their love or people they love and ensure they are bound by their love.


To call this behaviour love is to make a mockery and insult it. Attachment, delusion, and superimposition—that is seeing things to be what they are not—are the characteristics of

that what is called 'love' by people. It is not true love. True love needs sacrifice. It requires us to go beyond our limited notions of ourselves as body and mind. What is commonly known as love is just another method of seeking approval and asserting authority. A person does not feel beautiful and needs another to get the idea of beauty. Projecting one's desires and illusions, one wants to smile, be innocent, fair, and sweet and call it 'love'. The adage 'everything is fair in love and war' is characteristic of the illusion that people call love.

True love is not about difference. It is about oneness. It is not about wanting to possess. It is liberating. Only that person who does not have a fixed locus of personality can truly love. Only that person whose ego has ceased to exist can truly love. True love has no expectation and hence no attachment. There is no 'other' from whom to expect. True love transcends all boundaries and distinctions because the lover and the loved are one. In true love, there can never be two persons. It is impossible. That could never be. All that could exist could exist only within these persons, not between them because there would be no difference and there would be only one, a complete mingling of two, the superseding of the one over the many.

True love is not physical. All that is physical is impure. True love is a reflection of purity. All external barriers lose strength in front of true love. It defies perception. It is difficult to understand. Just as God, it cannot be described. It can only be experienced. It comes with an intense madness to give out oneself completely. True love is characterised by a maddening passion to unite. Not asking but always ready to give. One who can give one's head, everything that one cherishes and also give one's individuality, only that person can

truly love. Nothing is hidden in love. There is no notion of self or possessions of self. There is no need for privacy. One fails in love if there is even an iota of space required to be kept private. There is no shame in expressing one's most terrible secret. There are no secrets. True love takes one closer to God. It is only before the beloved that one stands in one's true nature just like one stands before God.

If this is not the case in something that a person calls 'love', that is no love. What hiding or strategy has ever won a heart? Innocent and complete submission is the only way to love. It is also the only way to God. Love is not holding someone to oneself but holding oneself free for the other to become one with. It is the abnegation of ego for getting united with someone beyond one's limited constructs of individuality. Love is not closing the palms and squeezing the air out of them but opening them for all to peck from it. Love is the journey to oneness and the culmination of the discourse between two leading to the convergence into one. There is no difference between true love and God. Both take us beyond body and mind. Both remind us that we are infinite. True love is surrendering thought, word, and action to the beloved. It is floating free in its own flow just like a dry leaf in the air. It is becoming one with nature and then going still beyond. True love is a music that is unheard by human ears. It is a rhythm that no musical instrument can keep. It is the tone of the beyond. No form can convey it. No name can be given to it. It is beyond all emotions and itself is anything but an emotion. True love is your true Self. It is your true personality that constantly eludes your grasp. It can make. It can mar. And it can take us beyond all creation to the very primal source, our true being. Love is Truth. True love is there for all of us to experience. Silent as a dewdrop, it has a power of its own. It is love. 

Consciousness in the Upanishads

Varun Khanna

THE STUDY OF 'CONSCIOUSNESS' has been of interest to scientists, philosophers, and lay people alike for millennia. But the constant struggle to define consciousness has been due to its intangible nature. How can we describe something that we cannot perceive with our senses? We can know what it is like to perceive, and what it is like to have consciousness, but it has proven difficult over the millennia to actually pinpoint with a measure of certainty what consciousness actually is. Furthermore, when attempting to study consciousness, the method by which we can study it is elusive. Is it necessarily limited to the philosophical realm? Can there be a 'science of consciousness'?¹ By current empirical scientific standards, it is difficult to study consciousness objectively and holistically because either we do not know enough about the brain or there are seemingly non-physical components to consciousness that are rendered totally subjective by the scientific method. But must the methods employed to study consciousness be borrowed from any of the natural scientific disciplines, like biology, chemistry, or physics, or can it indeed be studied by the psychological or philosophical disciplines, with an independent epistemology and methodology?

In the last several centuries, Western philosophers have proposed many theories regarding consciousness, from Descartes (1596–1650) and Spinoza (1632–77) to Nagel (b. 1937) and Chalmers (b. 1966).² Today we have many distinct and arguable philosophies of consciousness. However, the definition of consciousness

is itself a challenge because there are different world views that all use similar terms to mean different things. Humans may have some common experience of being conscious, but the definition of consciousness and its origin are different based on different philosophies.

For example, according to 'substance dualism', there are two distinct substances that cannot be reduced to any common existential ground: matter and consciousness. This means that consciousness is a non-physical substance. According to 'property dualism' though, consciousness evolves as a property of complex physical systems, yet is itself non-physical. But according to 'functionalism', consciousness is just a function of the brain, and is not a separate substance.

However, according to Indian philosophies, there are even more ways to look at consciousness. According to Advaita Vedanta or the system of non-dualism, the entire perceived world is an 'illusion' or *maya* and in fact only 'consciousness', *chit*, *chaitanya*, or *jnana* exists; instead of being bodies *with* a consciousness, we are 'consciousness' itself, *identifying with* an illusory body, due to false identification, *adhyasa*, with the illusory world, *samsara*.³

As we can see, there are many distinct world views that all refer to the same underlying experience of consciousness in different ways. Yet, the common experience is that of 'being conscious', as Descartes pointed out, one finds it very difficult to deny one's own conscious existence. It follows that the study of consciousness is one of the most fundamental studies of humankind, yet its

object is highly elusive to systematic enquiry. It is not only an ancient study, but also a contemporary study. The current popular paradigm within the Western scientific world is that of physicalism, which assumes that only the physical world exists, and that consciousness is some kind of product of brain activity, inseparable from the existence of the brain. But many theories of consciousness have come in and out of fashion, and as Max Velmans says, 'being out of current fashion does not mean they are entirely wrong'.⁴

It is fascinating that though consciousness is at the forefront of modern scientific enquiry today, yet from a philosophical perspective the current methods of enquiry seem potentially incapable of encapsulating the object of their study. This is, in short, because within the current physicalist paradigm of science we are using physical methods to study consciousness, and these methods of enquiry can only reveal physical properties. If there is more to consciousness than electrical impulses and chemical interactions within the brain, then the scientific methods we are currently using to study consciousness will not be able to access that information.

The Upanishads can serve as new reference texts for this field of enquiry, because the nature of reality, which includes the study of 'consciousness', is of vital interest to the Upanishads.⁵ It is the opinion of the Upanishads that Consciousness⁶ is not limited to the physical realm, but rather pervades the physical realm just as space pervades any object with a form.⁷ If this is the case, then a research method that reveals physical properties seems incomplete at best when being used to provide answers to questions that may not have physical answers.

The Upanishads are the philosophical capstones of the Vedas. Since 'Veda' means 'knowledge', the Upanishads are also traditionally referred to as Vedanta, or the 'culmination

(-anta) of knowledge (veda-)'. They leave the myth and ritualism of the rest of the Vedas behind, discarding the desire for objects pertaining to worldly and finite pleasures, and ask questions about the nature of truth, consciousness, and happiness.⁸

In this paper, we will examine a few instances of the Upanishads dealing with Consciousness both implicitly and explicitly. Through these few specific examples, we will attempt to show how the Upanishads deal with Consciousness in a broader context, citing its definitions, the means and purposes of knowing it, and the consequences of not knowing it. Before highlighting what the Upanishads say about Consciousness, however, we must understand that the Upanishads in themselves, like many ancient texts, are cryptic. Quoting and translating an Upanishad directly is not always enough to understand the full extent of the meaning it may have to offer; we must apply our own sense of reasoning to extract meaning from it. So let us now explore what the Upanishads can offer to us in the way of Consciousness.

The Upanishads are many and this paper is short, so to adjust the question for the scope of this paper, I have chosen to bring to light only a few occurrences of Consciousness in the Upanishads. The cases I have chosen are among those widely known, but for the interested reader there are innumerable examples to choose from, and the references in this paper can serve as entry points into exploring those numerous examples. Since the texts are cryptic, many scholars have commented on them over the millennia. One of the most popular commentators on the Upanishads is Acharya Shankara, so we shall rely upon his commentaries to bring to light some of the subtleties that can be extracted from them.

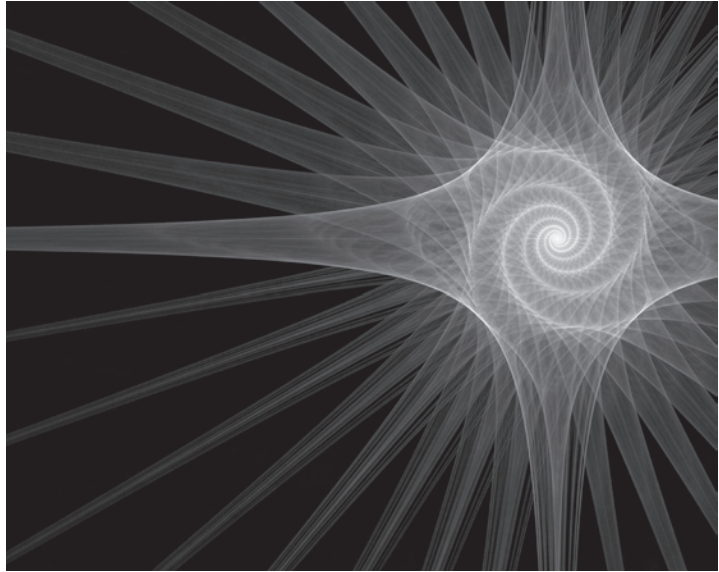
One among the more ancient Upanishads is the *Chhandogya Upanishad*. In its sixth chapter,

there comes a story about the student Shvetaketu and his teacher and father, Uddalaka. Shvetaketu, having returned from his studies at the *gurukula*⁹ comes home, arrogantly thinking he knows everything. Uddalaka asks him: 'Did you ask about that teaching through which the unheard becomes heard, the unfathomed becomes fathomed, and the unknown becomes known?'¹⁰ Shvetaketu, not knowing this instruction, asks his father to teach it to him. Uddalaka obliges, and starts off by saying: 'In the beginning, all this before you was Existence alone, only One, without a second' (6.2.1).

Saying 'Existence' (*sat*) here, according to Shankara, implies a subtle, all-pervasive thing, which is without distinctions, singular, without parts, and is Consciousness. This word, *sat*, he states, is known from all the Upanishads.¹¹ In other words, Existence is the primal substance from which the entire universe, made up of names, forms, qualities, actions, space, and time, arises. But that is not to say that Existence is separate from creation, for creation is just Existence qualified by names and forms.

Uddalaka proceeds to explain that *sat*, or Existence, envisioned itself as becoming many, and it was this vision from which the universe arose.¹² Here, an interesting discussion takes place. The very fact of Existence 'envisioning', according to Acharya Shankara, is justification enough to say that Existence (*sat*) according to the Upanishad, is also Consciousness, in other Upanishads called *chit*, or *jnana*. How can this be so? The Upanishad already established that Existence was singular, without a second, and beyond qualification in the beginning. Then how could it perform the action of envisioning? Thus it

must also be conscious. But 'being conscious' implies a quality of Existence, and Existence has already been stated not to have qualities. From this it follows that Existence simply *is* Consciousness. How can it be said that these aspects are one and the same entity? For, if Existence were separate from Consciousness, then Consciousness, or the ability to envision, would not exist. And if Consciousness were separate from Existence, then Existence would not have the ability to envision. Thus Consciousness and Existence become synonyms for each other.



We may now enquire into another Upanishad to further drive home the identity of Existence, Consciousness, and Brahman, the *Taittiriya Upanishad*. The Upanishad states: 'Brahman is truth, knowledge, and infinite.'¹³ Acharya Shankara's discussion on this topic is very helpful in understanding this terse statement. He writes:

As for *satya* a thing is said to be *satya*, true, when it does not change the nature that is ascertained to be its own; and a thing is said to be unreal when it changes the nature that is ascertained to be its own. Hence a mutable thing is unreal ... So the phrase *satyam brahma*

(Brahman is truth) distinguishes Brahman from unreal things.

From this it may follow that (the unchanging) Brahman is the (material) cause (of all subsequent changes); and since a material cause is a substance, it can be an accessory as well, thereby becoming insentient like earth. Hence it is said that Brahman is *jñānam*. *Jñāna* means knowledge, consciousness. The word *jñāna* conveys the abstract notion of the verb (*jñā*, to know); and being an attribute of Brahman along with truth and infinitude, it does not indicate the agent of knowing.¹⁴

To the rishis, an 'end' or a 'theory' was meaningless without a method of attaining it.¹⁵ So how can Consciousness be known? In answer to this question, the *Aitareya Upanishad* lists the ways in which Consciousness, *prajñana*, the all-perceiver, can be 'perceived'; that is, the forms in which the effect of Consciousness can be witnessed. Here, the names and attributes of Consciousness are mentioned:

It is this heart (intellect) and this mind ... It is sentience, rulership, secular knowledge, presence of mind, retentiveness, sense-perception, fortitude, thinking, genius, mental suffering, memory, ascertainment, resolution, life-activities, hankering, passion, and such others. All these verily are the names of Consciousness. ...

This One is (the inferior) Brahman; this is Indra, this is Prajāpati; this is all these gods; and this is these five elements ... and this is all these (big creatures), together with the tiny ones, that are the procreators of others and referable in pairs ... and all the creatures that there are which move or fly and those which do not move. All these are impelled by Consciousness; all these have Consciousness as the giver of their reality; all these; the universe has Consciousness as its eye, and Consciousness is its end. *Consciousness is Brahman*.¹⁶

A logical question was first asked. We often mention Consciousness, Existence, or Brahman

as a 'final Truth', but how can we actually know it? Any activity related to living, knowledge, and emotion is referred to here. Where there is life, there can be seen the effects of Consciousness. Through these effects, Consciousness can be known, for it is the principle that underlies them all. But is it just life as we know it? The *Upanishad* does not stop there. Those creatures that 'do not move' are also included under the purview of Consciousness, which indicates that even inert objects are included as effects of Consciousness. The *Upanishad* goes on to state that in fact, the entire universe, too, has Consciousness as its substratum and as its goal. Meditation on these effects of Consciousness brings one to the knowledge of Consciousness itself.

How else can one achieve the realisation of this Consciousness? In the *Katha Upanishad*, it is said: 'The unintelligent people follow the external desires. They get entangled in the snares of the widespread death. Therefore the discriminating people, having known what true immortality is in the midst of impermanent things, do not pray for anything here.'¹⁷ Reducing one's desires for objects of the external world is also a means to this realisation.

Finally, Lord Death tells Nachiketa in the *Katha Upanishad*: 'Arise, awake, and learn by approaching the excellent ones' (1.3.14; 175). In the *Mundaka Upanishad* it is said: 'For knowing that Reality he should go, with sacrificial faggots in hand, only to a teacher versed in the Vedas and absorbed in Brahman.'¹⁸ Value is placed upon going to learn directly from a teacher who is already a knower of Brahman. But then, why should one strive to achieve this realisation?

The purpose of this enquiry becomes clear at the end of the *Aitareya Upanishad*, when the *Upanishad* declares: 'Consciousness is Brahman'. In fact, nothing other than Consciousness exists. What is the practical application of this

knowledge for a person? The final section makes it clear: 'Through this Self that is Consciousness, he ascended higher up from this world, and getting all desires fulfilled in that heavenly world, he became immortal, he became immortal.'¹⁹

Immortality is the goal. Immortality is the end. Identification with Consciousness indeed means that one is finally identified with Brahman itself, the unchanging, eternal Reality, and is freed from the suffering of limitation. This immortality, or identification with Brahman, gives rise to fearlessness²⁰ and bliss.²¹ The *Kena Upanishad* corroborates this goal:

It (i.e. Brahman) is really known when It is known with (i.e. as the Self of) each state of consciousness, because thereby one gets immortality. (Since) through one's own Self is acquired strength, (therefore) through knowledge is attained immortality.²²

The *Brihadaranyaka Upanishad*, too, verifies this same ideal: 'This (Self-knowledge) is (the means of) immortality',²³ and also, 'I believe that Self alone to be the immortal Brahman ... Knowing (It) I am immortal' (4.4.17; 374).

What is that person like, who sees this Consciousness in all? How does he behave? The *Katha Upanishad* postulates a simple description. He is *akratu*, or without desires.²⁴ Desirelessness is the quality of the man who can see the glory of the Self. The *Taittiriya Upanishad* describes him as fearless: 'The enlightened man is not afraid of anything after realizing that Bliss of Brahman, failing to reach which, words turn back along with the mind. Him, indeed, this remorse does not afflict: "Why did I not perform good deeds, and why did I perform bad deeds?"'²⁵ The same Upanishad provides an interesting effect of attaining this realization as well:

He who knows thus ... continues singing this *sāma* song: "Oho! Oho! Oho! I am the food, I am the food, I am the food; I am the eater, I am

the eater, I am the eater; I am the unifier, I am the unifier, I am the unifier; I am the first born (Hiranyagarbha) of this world consisting of the formed and the formless, I (as Virāt) am earlier than the gods. I am the navel of immortality. He who offers me thus (as food), protects me just as I am. I, food as I am, eat him up who eats food without offering. I defeat (i.e. engulf) the entire universe. Our effulgence is like that of the sun. He who knows thus (gets such results). This is the Upaniṣad (3.10.5–6; 412).

Interestingly, the views of the Upanishads on rituals performed without this realisation are almost humorous. The *Mundaka Upanishad* seems to mock those who take the Vedic sacrifices to be the highest:

Since these eighteen constituents²⁶ of a sacrifice, on whom the inferior *karma* has been said to rest, are perishable because of their fragility, therefore those ignorant people who get elated with the idea, 'This is (the cause of) bliss', undergo old age and death over again.

Remaining within the fold of ignorance, and thinking, 'We are ourselves wise and learned', the fools, while being buffeted very much, ramble about like the blind led by the blind alone.

Continuing diversely in the midst of ignorance, the unenlightened take airs by thinking, 'We have attained the goal.' Since the men, engaged in *karma*, do not understand (the truth) under the influence of attachment, thereby they become afflicted with sorrow and are deprived of heaven on the exhaustion of the results of *karma*.

The deluded fools, believing the rites inculcated by the Vedas and the Smṛtis to be the highest, do not understand the other thing (that leads to) liberation. They, having enjoyed (the fruits of actions) on the heights of heaven that are the abodes of pleasure, enter this world or an inferior one.²⁷

The *Brihadaranyaka Upanishad* also confirms this view: 'Those who adore ignorance


(rites) enter blinding darkness. And those that are attached to (ritual) meditation enter into greater darkness, as it were.²⁸ And, 'Being in this very body, we have somehow realised Brahman. Otherwise, (I should have been) ignorant, and (there would have been) great havoc. Those who know It become immortal, while others only suffer misery' (4.4.14; 372). The *Kena Upanishad*, too, makes this claim: 'If one has realised here, then there is truth; if he has not realised here, then there is great destruction.'²⁹

With all this in mind, how should one understand Consciousness according to the Upanishads? Consciousness is the underlying principle of awareness, the ultimate witness, of all of creation and beyond. It is one with the fundamental Existence of all things, and is one with Brahman, the most subtle substratum of all. It is the Self. The Upanishads do not philosophise about some 'other', they expound the Self that is within all of us, available for realisation here and now. It is the 'I' within all.

How can Consciousness be realised? By meditating upon its effects in the world and knowing them to be nothing but the effects of a higher Consciousness. It is realised through the cessation of desires for finite objects, but also the inculcation of a desire for knowledge of that, through which, everything becomes known. It is realised by finding a teacher of this knowledge that is well versed in the Vedas, *shrotriya*, and established in the knowledge of Brahman, *brahmanishta*.

Why should one strive to realise Consciousness? To gain immortality. To gain infinite bliss. To gain the ultimate knowledge. Consciousness, one with Existence, one with Brahman, is the cause of the universe, and to know it implies, according to the *Chhandogya Upanishad*, knowledge of everything. To know Consciousness is to be free from the sorrow of suffering

and to be free from the cycle of birth and re-birth. It is liberation.

And what if one does not realise this Consciousness? Then one is doomed to continue suffering from death to death. One remains in darkness. One may attain pleasure on this earth in the form of objects, or heavenly pleasures, but will continue to feel finite. To know Consciousness, according to the Upanishads, as we have seen, is to be free of the suffering associated with finitude forever by identifying oneself with the infinite, immutable, immortal glory of Brahman. 

Notes and References

1. Here by 'science' we mean the word as it is defined in the Oxford Dictionary: 'The intellectual and practical activity encompassing the systematic study of the structure and behaviour of the physical and natural world through observation and experiment.'
2. For a comprehensive look at the theories of consciousness proposed by Western philosophers over centuries, see Max Velmans, *Understanding Consciousness* (London: Routledge, 2009).
3. The chief consolidator and systematiser of Advaita Vedanta was Acharya Shankara (ca. CE 788–820). For a modern exposition of Advaita Vedanta, see Anantanand Rambachan, *The Advaita Worldview: God, World, and Humanity* (Albany: State University of New York, 2006).
4. *Understanding Consciousness*, 31.
5. Joel Brereton writes in Joel Brereton, 'The Upanishads' in *Eastern Canons: Approaches to the Asian Classics*, ed. William Theodore de Bary and Irene Bloom (New York: Columbia University, 1990), 115–35; 133–4: 'An integrative vision of things was not the only concern of the Upanishads, but it was a central one ... The vision comprehends the world, and by it, people know who they are and where they are. People understand that they are a part of everything, in fact, that they are at the very center of everything, and they know that everything is a part of them ... Especially the later Upanishads insist that insight into the

- true nature of things effects the highest attainment of all, the attainment of a final release from all temporal and spatial limitation ... Death cannot affect the true self, nor can anything else, for the self precedes and embraces everything. The person who truly sees the self in this way, therefore, should have neither desire nor fear, for that person knows that no harm can come to the self.' As S Radhakrishnan explains in S Radhakrishnan, *The Principal Upanishads* (London: G Allen and Unwin, 1953), 17–8: '[The Upanishads] are said to provide us with a complete chart of the unseen Reality, to give us the most immediate, intimate and convincing light on the secret of human existence ... A metaphysical curiosity for a theoretical explanation of the world as much as a passionate longing for liberation is to be found in the Upanishads.' He continues: 'The Upanishads describe to us the life of the spirit, the same yesterday, to-day and for ever ... They are the teachings of thinkers who were interested in different aspects of the philosophical problem, and therefore offer solutions of problems which vary in their interest and emphasis.' (24–5).
6. We will refer to consciousness as described in the Upanishads as 'Consciousness' for the sake of distinguishing it from other views on consciousness.
 7. See Shankara, *Atmabodha*, 67. This text written by Acharya Shankara attempts to explain the nature of the Self according to Advaita Vedanta in a concise manner.
 8. This trio is often referred to as *sat*, truth or reality, *chit*, consciousness or knowledge, and *ananda*, happiness or bliss in Vedantic literature.
 9. The *gurukula* is the traditional Indian system of education. A student would traditionally go, at age eight, to the home of the teacher to learn for twelve years. He would become part of the family (*-kula*) of the teacher (*guru-*). In this case, however, Shvetaketu goes to the *gurukula* at age twelve and returns at age twenty-four.
 10. *Chhandogya Upanishad*, 6.1.3.
 11. See Acharya Shankara's commentary on *Chhandogya Upanishad*, 6.2.1.
 12. See *Chhandogya Upanishad*, 6.2.3.
 13. *Taittiriya Upanishad*, 2.1.1.
 14. Acharya Shankara's commentary on *Taittiriya Upanishad*, 2.1.1. Translation from *Eight Upanishads, with the Commentary of Śāṅkarācārya*, trans. Swami Gambhirananda, 2 vols (Kolkata: Advaita Ashrama, 2006), 1.308–9.
 15. See the Introduction to *Chāndogya Upanishad with the Commentary of Śāṅkarācārya*, trans. Swami Gambhirananda (Calcutta: Advaita Ashrama, 1997), xiv: 'To our forebears no philosophy had any claim to recognition unless it had some bearing on life.' The Upanishads seem not to be satisfied with merely presenting a philosophy. They also present us with clues as to how to realise the philosophy in life as well.
 16. *Aitareya Upanishad*, 3.1.2–3. Translation from *Eight Upanishads*, 2.63, 66. (Emphasis added).
 17. *Katha Upanishad*, 2.1.2. Translation from *Eight Upanishads*, 1.182.
 18. *Mundaka Upanishad*, 1.2.12. Translation from *Eight Upanishads*, 2.102.
 19. *Aitareya Upanishad*, 3.1.4. Translation from *Eight Upanishads*, 2.69.
 20. See *Taittiriya Upanishad*, 2.9.1: 'The enlightened man is not afraid of anything after realizing that Bliss of Brahman.' Translation from *Eight Upanishads*, 1.386.
 21. See *Brihadaranyaka Upanishad*, 4.3.33, for the description of the bliss of one who knows the Veda and is desireless.
 22. *Kena Upanishad*, 2.4. Translation from *Eight Upanishads*, 1.66.
 23. *Brihadaranyaka Upanishad*, 2.5.1–14. Each verse in this series of meditations includes this statement. Translation from *The Brhadāranyaka Upanishad* (Madras: Sri Ramakrishna Math, 1993), 162.
 24. See *Katha Upanishad* 1.2.20.
 25. *Taittiriya Upanishad* 2.9.1. Translation from *Eight Upanishads*, 1.386.
 26. Acharya Shankara clarifies that the eighteen constituents of the sacrifice are the sixteen priests, the sacrificer, and his wife.
 27. *Mundaka Upanishad*, 1.2.7–10. Translation from *Eight Upanishads*, 2.97–9.
 28. *Brihadaranyaka Upanishad*, 4.4.10. Translation from *The Brhadāranyaka Upanishad*, 369.
 29. *Kena Upanishad*, 2.5. Translation from *Eight Upanishads*, 1.71.

Attorney Vishvanath Datta, Father of Swami Vivekananda

Swami Videhatmananda and Debashish Roy

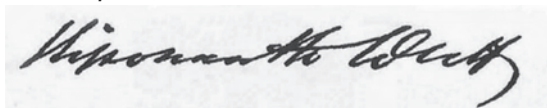
THERE IS A NEED FOR A CLARIFICATION at the outset. In most of the extant literature on Swami Vivekananda, his father's name has been spelled as Vishwanath Datta or Viswanath Datta, but in earlier records we find it recorded in various spellings such as, Bissonath, Bissonauth, Bisso Nath, Bissoo Nath, Vissonath, Vissonauth, or Viswanath, and so on. Therefore in this article we would retain the spellings as found in the original sources, which are of a wide variety. Only two of his signatures could be found, both of them with different spellings.

The Name of Vishvanath Datta

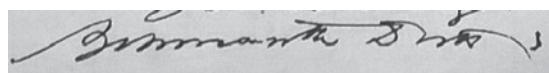
In his letter written to Taraknath Datta in 1873 from Lucknow, Vishvanath Datta signed as Bissonauth Dutt.¹ In the partnership deed for the firm of attorneys, 'Dhar and Dutt' of Vishvanath Datta and Asutosh Dhar, he has signed as Vissonauth Dutt.²

He used to regularly publish notifications in connection with his legal work in *The London Gazette*. Upon a survey of the fifteen notifications published during 1868, 1879–83, we find that seven are in the name of Bissonauth Dutt, Attorney, in 1868 and the 1880s; one is in the name of Bissonath Dutt, Attorney, in 1879; one is

Vishvanath Datta's Signature as 'Vissonauth Dutt' in the Partnership Deed of 'Dhar and Dutt'

A handwritten signature in dark ink, appearing to read 'Vissonauth Dutt', written in a cursive style.

in the name of B N Dutt, Attorney, in 1868; and six are in the name of Hume and Dutt, Attorneys, from 25 September 1872 to 14 March 1873. Later, we will see these notifications in detail.

A handwritten signature in dark ink, appearing to read 'Bissonauth Dutt', written in a cursive style.

Vishvanath Datta's Signature as 'Bissonauth Dutt' in His Letter to Taraknath Datta

From these details, we can infer that Vishvanath Datta used to sign as 'Bissonauth Dutt'.

The Beginning of the Legal Career of Vishvanath Datta (1866–71)

Vishvanath Datta was born in 1835. He was admitted into Gourmohan Addya's school, later known as 'Oriental Seminary'.³ About his father's legal profession, Bhupendranath Datta writes:

After graduation Bisvanath engaged in some business but failed several times. When the writer tried to engage his hands in business, his mother said, 'Business capacity does not run in your family. You will fail.' Then he entered the firm of attorney Mr. Temple, as an articled clerk. The late Bhubanmohan Das, the father of celebrated Deshbandhu Chittaranjan Das, was also a colleague of Bisvanath in articled-clerkship. He himself told the writer about it. In 1866 A.D. Bisvanath passed the attorneyship examination and conjointly with Ashutosh Dhur, another new attorney, established an attorney's office named 'Dhur and Dutt'. Later on, he separated himself from partnership with Ashutosh Dhur, and started a firm of his own.

Bisvanath got pre-Calcutta University education. Hence besides English, he was well-versed in Sanskrit, Bengalee, Persian, Arabic, Urdu and Hindi.⁴

In the introduction to the recent reprint of the Bengali novel *Sulochana* written by Vishvanath Datta, the famous Bengali novelist Shankar or Mani Shankar Mukherjee—who was ‘greatly helped by the slim volume in Bengali on legal matters written under the pseudonym Chitragupta’⁵ titled *Adalate Vipanna Vivekananda*—writes: ‘Barrister Sudhir Chandra Mitra once requested the Honourable Chief Justice of the High Court of Calcutta, Phani Bhushan Chakravarti, to give information regarding the connection of Vishvanath Datta with the High Court of Calcutta. Through a descriptive response by Justice Phani Bhushan Chakravarti on 4 December 1952, all the doubts were cleared on this subject.’⁶

He further writes:

In court documents Vishvanath Datta’s name has been spelled as Bisso Nath Dutt. ... On the

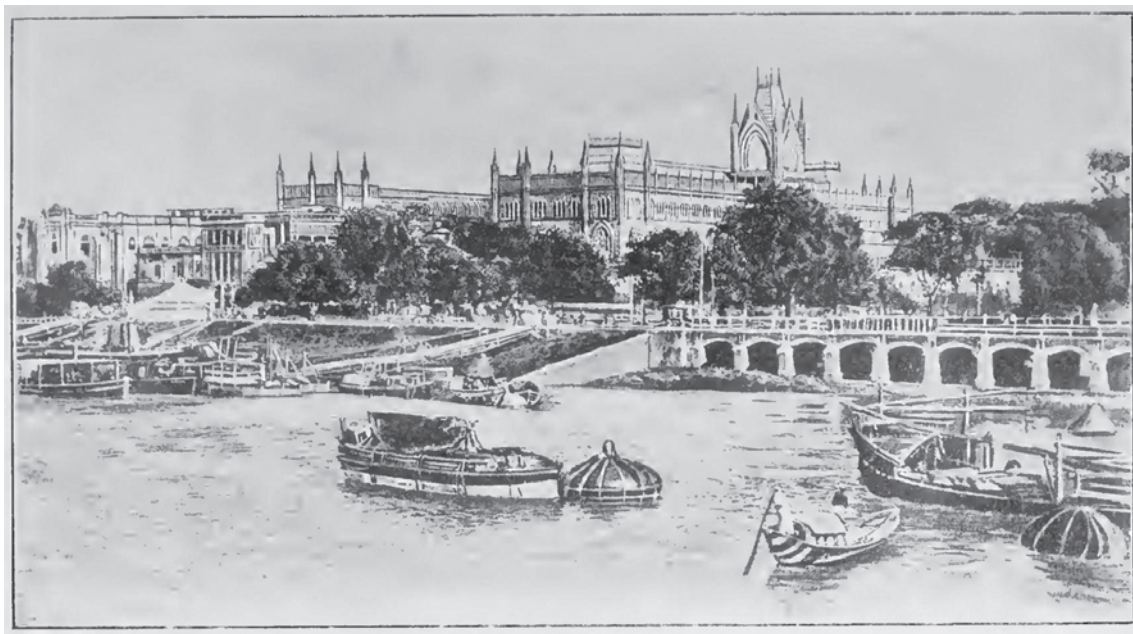
left side of court application is written ‘Be it so’. Justice Walter Morgan approved the application of Vishvanath. According to the Letters of Patent of the Calcutta High court of 1862, there were thirteen judges at that time. ... From the examiners’ certificates which were submitted along with petitions (12 March 1866) we see that Vishvanath was articled with Attorney Henry George Temple.⁷

Elsewhere, Shankar writes:

He joined the law practice of attorney-at-law Charles F. Peter [the correct spelling as found in gazette notifications is C F Pittar] as an articled clerk on 11 April 1859. On 29 January 1861, he was transferred to the firm of Henry George Temple as an articled clerk. He worked there till 10 October 1864.

On 14 March 1866, he applied to be enrolled as an attorney-at-law or ‘proctor’ in the Court of Chief Justice Sir Barnes Peacock. Along with his application, he submitted two letters of reference dated 7 January 1865. One was signed by Girish Chandra Banerjee and the other by

An Old Sketch of the High Court of Calcutta as Seen from the Ganga



Digambar Mitter. The application was passed by Justice Walter Morgan (who later became Chief Justice of North-Western Frontier Province) on the same day. Bishwanath and his partner Ashutosh Dhar started their firm, Messrs Dhar and Datta.⁸

Samrat Sen, an advocate, gives some more information:

It is widely believed that the 'Temple Chambers', a majestic house situated at 6 Old Post Office Street, opposite the High Court building, which presently houses the chambers of hundreds of solicitors and advocates, derives its name from Henry George Temple.

Biswanath's application for enrolment as an Attorney and Proctor contained two character certificates in the form of letters of reference dated January 7, 1865. One was signed by Girish Chandra Banerjee, the other by Digambar Mitter. Both were well-known Bengali Attorneys of the time. Girish Chandra Banerjee was the father of W.C. Bonnerjea, Barrister-at-Law and the first President of the Indian National Congress.

Biswanath had worked with Charles F. Peter [Pittar]⁹, another English Attorney from April 11, 1859 to July 31, 1860 as an articled clerk and thereafter from January 29, 1861 with Henry George Temple. Biswanath was associated with Temple till October 10, 1864. Deshbandhu Chittaranjan Das's father Bhuban Mohan Das was Biswanath's colleague in the office of Henry George Temple.

On November 23, 1868, Biswanath joined with Asutosh Dhar, another Attorney, to form the firm of 'Dhar & Dutt'. Later on, he started a firm of his own.¹⁰

When the High Court of Calcutta was newly formed, Vishvanath Datta was one of the first attorneys to be enrolled, the serial number of his enrolment paper was thirty-one.¹¹ His son Mahendranath Datta, younger brother of Swami Vivekananda, later wrote: 'Vishvanath Datta

In the Matter of Ameenollah, of Collingah, in Calcutta, late a Student in the Calcutta Madrissa, an Insolvent.

Notice, that the Petition of the said Insolvent, seeking the benefit of the Act 11 Vic., cap. 21, was filed in the office of the Chief Clerk on Monday, the 20th day of January instant, and by an Order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—Bissonauth Dutt, Attorney.—Date of Gazette containing notice, January 29, 1868.

London Gazette Dated 20 March 1868

was among the first ten advocates.¹² He was most likely referring to the Indian advocates particularly in the newly formed High Court of Calcutta. Earlier, most of the law practitioners used to be British.

Dhur and Dutt (1868)

It appears from various records that Ashutosh Dhur was an attorney, very senior to Vishvanath Datta. From *The London Gazette*, we know that Dhur was working as a partner in the firm 'Anley, Pittar, and Dhur'.¹³ Although we know of the partnership between Vishvanath Datta and Ashutosh Dhur, we are yet to find further details of this partnership. It seems that this joint venture did not last long and since early 1868 Vishvanath Datta was practising independently and might have started his independent firm, without any partner. This is corroborated by the following two notifications published in *The London Gazette*:

In the Matter of Ameenollah, of Collingah, in Calcutta, late a Student in the Calcutta Madrissa, an Insolvent.

Notice, that the Petition of the said Insolvent, seeking the Benefit of the Act 11 Vic., cap. 21, was filed in the office of the Chief Clerk on Monday, the 20th day of January instant, and by an Order of the same date the estate and effects, of the said Insolvent were vested in the Official Assignee.—Bissonauth Dutt,

Names.	Profession or Occupation.	Denomination.	Place of Residence in Bombay.	Date of Petitions filed.
Mahomed Syed bin Abdool Cader Hafiz	Unemployed	Mahomedan	Lately in Ally Oomar Molla, without the Fort (at present in the Bombay Gaol)	1868. 31st Jan.
William Crawford Priggin	Unemployed	European	Lately at Colaba, without the Fort (at present in the Bombay Gaol)	1st Feb.
Ahmed Ally Hussion Ally	Unemployed	Mahomedan	At Duncan-road, without the Fort	Ditto
Ally Sahib bin Shaik Adam Gorumbay	Unemployed	Ditto	In Bapoo Kho's-street, without the Fort	3rd Feb.
Abba Vales Hussion and Aushace, Widow of the late Jeewa Hussion	Dealers in Vegetables	Ditto	In Coals Molla, without the Fort	Ditto

Orders, in the matters of the above-named Insolvents' Petitions; that the real and personal Estates and Effects of the said Insolvents be vested in the Official Assignee of this Honourable Court, under Section VII of the said Act, have been duly made.

India Office, March 19, 1868.

THE Secretary of State for India in Council hereby gives notice, that he has received a Calcutta Gazette, containing the following Notices that the undermentioned Insolvents filed their Petitions in the Court for the Relief of Insolvent Debtors there, under the provisions of the Act 11 Vic., cap. 21:

Petitions filed praying for relief.

In the Matter of John Bolat, of No. 2, Joratalao, in Calcutta, an Assistant in the Commissariat Audit Office, an Insolvent.

Notice, that the Petition of the said Insolvent, seeking the benefit of the Act 11 Vic., cap. 21, was filed in the office of the Chief Clerk on Tuesday, the 14th day of January instant, and by an Order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—Insolvent in person. Date of Gazette containing notice, January 29, 1868.

In the Matter of Ameenoolah, of Collingah, in Calcutta, late a Student in the Calcutta Madrasah, an Insolvent.

Notice, that the Petition of the said Insolvent, seeking the benefit of the Act 11 Vic., cap. 21, was filed in the office of the Chief Clerk on Monday, the 20th day of January instant, and by an Order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—Bisoonauth Dutt, Attorney.—Date of Gazette containing notice, January 29, 1868.

In the Matter of Mohanund Shaw, of Hauteollah, in Calcutta, formerly carrying on trade and business as Cloth Merchant, under the style of Ramkisto Shaw and Mohanund Shaw, and also carrying on business at Burra Bazar, in Calcutta, under the style of Mohanund Shaw, an Insolvent.

Notice, that the Petition of the said Insolvent, seeking the benefit of the Act 11 Vic., cap. 21,

was filed in the Office of the Chief Clerk on Saturday, the 18th day of January instant, and by an Order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—J. C. Orr, Attorney. Date of Gazette containing notice, January 29, 1868.

In the Matter of Margaret Davis, of No. 5, London-street, in Calcutta, lately carrying on business as a Boarding-house Keeper, at No. 13, Park-street, in Calcutta aforesaid, an Insolvent.

Notice, that the Petition of the said Insolvent, seeking the benefit of the Act 11 Vic., cap. 21, was filed in the office of the Chief Clerk on Tuesday, the 21st day of January instant, and by an Order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—J. C. Orr, Attorney. Date of Gazette containing notice, January 29, 1868.

In the Matter of Aushootosh Aush, of Palparrah, Burranagore, near Calcutta, lately carrying on business at Cross-street, in Burra Bazar, in the town of Calcutta, as Thread Merchant, in co-partnership together with Mohendronauth Roy, Rooploll Dey, and Bisoonauth Dey, under the style of Mohendronauth Roy and Rooploll Dey, and also an Assistant to the said Mohendronauth Roy and Prosand Doss Mallick, lately carrying on business at the same place, under the style of Mohendronauth Roy and Company, an Insolvent.

Notice, that the Petition of the said Insolvent seeking the benefit of the Act 11 Vic., cap. 21 was filed in the office of the Chief Clerk on Tuesday, the 21st day of January instant, and by an Order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—J. C. Orr, Attorney. Date of Gazette containing notice, January 29, 1868.

PART IV.]

Law Department.

5

Ashootosh Dhar	...	
C. D. Linton	...	4, Hastings' street.
Okhoy Chunder Dutt	...	9, Old Post Office street.
—Pearson	...	9, Old Post Office street.
Probode Chunder Mitter	...	
Kadhernath Bose	...	
W. W. Linton	...	
H. Chick	...	
Debender Chunder Dutt	...	
W. R. Fink, Clerk to the Chief Justice	...	
Keddernauth Mitter.	...	
* John Hart†	...	10, Hastings' Street.
S. Vertannes	...	Vertannes and Dora, 6, Old Post Office Street.
Cockerell Alfred Smith	...	Smith and Chatterjee, 4, Beutnick Street.
* John Owen Mossa	...	4, Hastings' Street.
Richard Rutter	...	Beeby and Rutter, 1, Esplanade, west.
Cosmo Northy Aldritt	...	Madras.
Henry R Fink	...	3, Fancy lane.
Greeshunder Mitter, B A.	...	Swinhoe, Law and Co., 9, Old Post Office Street.
* Richard C Saunders	...	England.
George Jno. Oliver	...	11, Old Post Office Street.
S Dignam	...	9, Old Post Office Street.
Ongshoo Itokash Ganguoly	...	6, Council House Street.
J C Orr	...	Robertson, Orr, Harriss and Francis, 6, 'Hastings' Street.
Sreenauth Chunder	...	Swinhoe, Law & Co., 9, Old Post Office Street.
W F Watson	...	1, Larkin's lane.
M Dover	...	4, Old Post Office Street.
Mohendionath Halder	...	9, Old Post Office Street.
G J Presswell	...	Jubbulpore.
Mutychand Chatterjee	...	
Dwarkanath Banerjee	...	Allahabad.
* Henry A Gray	...	Gray Sen and Farr 4, Council House Street.
* G W Hoyle	...	England.
M Camell	...	11, Old Post Office Street.
Grishchunder Ghose	...	3, Garstin's Buildings, Hare Street.
Bissonath Dutt	...	Hume and Dutt 3, Garstin's Buildings.
Demonath Bose	...	5, Old Post Office Street.
J B Knowles	...	Chauntrell, Knowles & Roberts, 1, Hastings' Street.
* A E Harriss	...	Robertson, Orr, Harriss and Francis, 6, Hastings' Street.
Norandronath Sen	...	11, Old Post Office Street.
E Greenway	...	Cawnpore.
Brojonath Mitter	...	3, Esplanade, west.
Tarabullub Chatterjee	...	
Preonath Ghose	...	Ghose and Bose.
Jogesh Chunder Chowdry	...	
E T Roberts	...	Chauntrell, Knowles & Roberts, 1, Hastings' Street.
It I. Upton	...	Berners, Sunderaon and Upton, 4, Hastings' Street.
W C Trotman	...	Trotman and Co., 2, Old Post Office Street.
Bereaur Bose	...	Ghose and Bose.
W E Jenkins	...	England.
H H Remfry	...	Rogers and Remfry, 5, Fancy Lane.
* Goneshchunder Chunder	...	9, Old Post Office Street.
T M Francis	...	Robertson, Orr, Harriss & Francis, 6, Hastings' Street
Kallynath Mitter	...	9, Old Post Office Street.
Jaykissen Ganguoly	...	Judge and Ganguoly, 3, Hastings' Street.
J C S Watkins	...	Trotman and Co., 2, Old Post Office Street.

† Admitted Solicitors in England.



The Judges of the High Court of Judicature at Fort William in Bengal in 1865

*Sitting: Charles Binny Trevor, Henry Vincent Bayley, Walter Scott Seton-Kari, Sir Barnes Peacock, Walter Morgan, George Loch
Standing: Arthur George Macpherson, Elphinstone Jackson, Frederick Augusta Bernard Glover, John Budd Phear, Charles Steer,
Sumboo Nath Pundit, Francis Baring Kemp, George Campbell, John Paxton Norman*

Attorney—Date of Gazette containing notice, January 29, 1868.¹⁴

Another notification reads thus:

In the Matter of Ameenoolah, an Insolvent; In the Matter of Mohanund Shaw, an Insolvent.

On Saturday, the 18th day of April instant, it was ordered that the petition of the said Insolvents seeking for relief under the Act 11 Vic., cap. 21, be dismissed; but this order is not to affect or annul any act or thing heretofore done by John Cochrane, Esq., the Official Assignee, and the Assignees of the estate and effects of the said Insolvents; and further ordered that the said Assignees do deliver over to the said Insolvents all the estate and effects, monies, goods, books, and papers now remaining in the hands of the said Assignees belonging to the estate of the said Insolvents, after deducting therefrom his commission and all lawful charges incurred by him—B. N. Dutt, Attorney—J. C. Orr, Attorney—Date of Gazette containing notice, April 29, 1868.¹⁵

Hume and Dutt (1872–3)

Later, Vishvanath Datta started the firm 'Hume and Dutt' sometime in 1872, with a British attorney, J H (Jimmy) Hume. We find references to the firm in *The London Gazette* and the Bengal Directory. *The Bengal Directory* of 1873 probably containing the previous year's data, that is of 1872, states in the list of Attorneys, Proctors, and Solicitors: 'Bissonath Dutt ... [Admission in India] Mar. 14, 1866 ... Absent. ... Hume, J.T. [Admission in India] Feb. 15, 1870 ... [Firm] Hume and Dutt ... 2, Old P.O. St.'¹⁶ From this record the exact date of admission of Vishvanath Datta as an attorney is clear. Also confirmed is the fact that he was absent from the Calcutta High Court in 1872. Thereafter for the next six or seven years, we find him to be absent from the Calcutta High Court according to the subsequent editions of *The Bengal Directory*. We can infer that the partnership firm took some time to dissolve because on the next page we see the name of the firm.

In the Matter of Gopaul Chunder Ghose, of Manicktollah-street, by Lane No. 47, in the town of Calcutta, lately carrying on business in Burra Bazar, as Cloth Merchant, under the style and firm of Gopaul Chunder Ghose, an Insolvent.

Notice, that the Petition of the said Insolvent, seeking the benefit of the Act 11 Vic., cap. 21, was filed in the office of the Chief Clerk on Thursday, the 19th day of September instant, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—Hume and Dutt, Attorneys. Date of Gazette containing notice, September 25, 1872.

London Gazette Dated 29 October 1872

The *Cones Calcutta Directory* published in 1874, probably containing the data of 1873, informs us that Vishvanath Datta was working as a partner in 'Hume and Dutt' located at 3, Garstin's Buildings, Hare Street.¹⁷ It means that prior to his legal work in Lucknow and Lahore, he was working in the said firm. It is evident that this directory was based on old records as Vishvanath Datta was absent from the Calcutta High Court and was already practising in the north-west India, in Lucknow and Lahore.

Following are six notifications of the firm 'Hume and Dutt' from September 1872 to May 1873, as published in *The London Gazette*:

In the Matter of Gopaul Chunder Ghose, an Insolvent.

On Thursday, the 19th day of September instant, it was ordered that the matters of the petition of the said Insolvent be heard on Saturday, the 23rd day of November next, and that the said Insolvent do then attend to be examined before the said Court.—Hume and Dutt, Attorneys. Date of Gazette containing notice, September 25, 1872.¹⁸ ...

In the Matter of Gopaul Chunder Ghose, of Manicktollah-street, by Lane No. 47, in the town of Calcutta, lately carrying on business in Burra Bazar as Cloth Merchant, under the style and firm of Gopaul Chunder Ghose, an Insolvent.

Notice, that the Petition of the said Insolvent, seeking the benefit of the Act 11 Vic., cap. 21, was filed in the office of the Chief Clerk on Thursday, the 19th day of September instant, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—Hume and Dutt, Attorneys. Date of Gazette containing notice, September 25, 1872 (5076).

Another petition:

Petitions filed praying for relief.

In the Matter of Mothoormohun Ghose, carrying on business as Cloth Merchant at No. 3, Durmahattah-street, in Burrabazar, in the town of Calcutta, under the style and firm of Mothoormohun Ghose and Hurrymohun Bundyopadhyaya, an Insolvent.

Notice, that the Petition of the said Insolvent, seeking the benefit of the Act 11 Vic., cap.

THE BENGAL DIRECTORY,

1874.

COMPRISING, AMONGST OTHER INFORMATION,


OFFICIAL DIRECTORY; MILITARY DIRECTORY;
MOFUSSIL DIRECTORY;
COMMERCIAL DIRECTORY; TRADES DIRECTORY;
STREET DIRECTORY, CALCUTTA;
ALPHABETICAL LIST OF RESIDENTS, &c., &c., &c.

TWELFTH ANNUAL PUBLICATION.

CALCUTTA:
THACKER, SPINK AND CO.
BOMBAY: THACKER, VINING & CO. LONDON: W. THACKER

1874.

[Price, Fourteen Rupees.]



ATTORNEYS, PROCTORS, AND SOLICITORS.—(Continued.)

Names.	Admission in India.	Admission in England.	Firm.	REMARKS.
Gonesh C. Chunder§	Feb. —, 1868	.....	.....	7, O. P. O. St.
Goodall, E. B. ...	— —, 1856	.....	.....	3, Hastings Street.
Graham, W. T. ...	Jan. —, 1871	.....	.....	3, Ilare Street.
Gray, H. A.*§ ...	Mar. 3, 1866	Easter Term, 1847.	Gray and Sen ...	4, Council House Street.
Greenway Edwin ...	June 3, 1867	.....	.....	Cannupore.
Greesh C. Ghose§ ..	Mar. 14, 1866	.....	.....	3, Garstin's Buildings (Ilare St.)
Greesh C. Mitter§...	June 9, 1863	.....	Swinhoe, Law and Co.	9, O. P. Office St.
Gregory, G. ...	Aug. 26, 1870.	.....	.....	.....
Harriss, A. E.* ...	Oct. 31, 1866	Easter Term, 1865.	Robertson, Orr, Harriss, and Francis.	6, Hastings St.
Hart, John*§ ...	Dec. 17, 1871	... 1860 ...	.....	10, Hastings St.
Hatch, C. W.*§ ...	July 9, 1855	.....	.....	10, Old P. O. St.
Hechle, James*§ ..	Feb. 13, 1860	Easter Term, 1860.	.....	3, Fancy Lane.
Hoyle, George W.*§	Mar. 13, 1866	Easter Term, 1859.	.....	Absent.
Home, J. T. ...	Feb. 15, 1870	.....	Home and Dutt ...	2, Old P. O. St. England.
Jenkins, W. E. ...	Mar. 3, 1868	.....	.....	.....
Jogesh C. Chowdry	April 3, 1867	.....	.....	.....
Joykissen Gangooly§	Aug. —, 1868	.....	Judge & Gangooly	3, Hastings St.
Judge, W. J § ...	Oct. 22, 1835	.....	Ditto.	Ditto.
Kader Nath Mitter...	Aug. —, 1867	.....	.....	.....
Kully Nath Mitter§	July 24, 1868	.....	Sims and Mitter ...	12, Hastings St.
Knowles, J. B.*§ ...	Oct. 31, 1866	.....	Chauntrell, Knowles and Roberts.	1, Hastings St.
Lathey, Robert Thos	.....	.....	Watkins & Lathey	142, Gresham House, Old Broad St., London.
Leslie, Sheppard, J. §	Feb. —, 1858	.....	.....	.....
Lewis, C. G. ...	Dec. 21, 1872	.....	.....	24, Lower Circular road.
Linton, C. D. § ...	Jan. 31, 1859	.....	Linton and Linton	.....
Linton, W. W.*§ ...	July 5, 1854	.....	Linton and Linton	London Buildings.
Mackertich, J. N.*§	Aug. 2, 1858	.....	.....	4, Banstola Lane.
Mannuel, C. N. ...	Aug. 18, 1871	.....	.....	5, Old P. O. St.
Mohendra N. Haldar	Sept. 12, 1864	.....	.....	9, Old P. O. St.
Moorally Dhur Sen§	Feb. 13, 1860	.....	Gray and Sen ...	4, Council House Street.
Morgan, W. C. ...	July 12, 1869	Trinity Term, 1866.	With Chauntrell, Knowles and Roberts.	1, Hastings St.
Moses, Elijah Owen*	Aug. 26, 1870	.....	.....	5, Old P. O. St.
Moses, John Owen	July 21, 1862	.....	.....	1, Old P. O. St.
Muttyehund Chatterjee. §	July 12, 1865	.....	.....	.....
Nemye Chunder Bose.	.....	.....	.....	.....

* Also Notary Public.

§ Also Pleader of the Appellate High Court.

three clear days before the day of hearing."—
A. B. Miller, Official Assignee. Date of Gazette
containing notice, September 25, 1872.

In the Matter of George Eden Webb, an Insolvent.

On Saturday, the 21st day of September instant, it was ordered that the matters of the petition of the said Insolvent be heard on Saturday, the 23rd day of November next, and that the said Insolvent do then attend to be examined before the said Court.—S. J. Leslie, Attorney. Date of Gazette containing notice, September 25, 1872.

In the Matter of Edward Mahoney Pascal, an Insolvent.

On Tuesday, the 3rd day of September instant, it was ordered that the matters of the petition of the said Insolvent be heard on Saturday, the 23rd day of November next, and that the said Insolvent do then attend to be examined before the said Court.—Insolvent in person. Date of Gazette containing notice, September 25, 1872.

India Office, October 26, 1872.

THE Secretary of State for India in Council hereby gives notice, that he has received Calcutta Gazettes, containing the following Notices that the undermentioned Insolvents filed their Petitions in the Court for the Relief of Insolvent Debtors there, under the provisions of the Act 11 Victoria, cap. 21:—

Petitions filed praying for relief.

In the Matter of Terence Ralph Scallan, residing at Mrs. Clinger's, No. 33, Park-street, formerly Superintendent of Roads and Works in the Suburban Municipality, but now carrying on business as Broker, an Insolvent.

Notice, that the Petition of the said Insolvent, seeking the benefit of the Act 11 Vic., cap. 21, was filed in the office of the Chief Clerk, on Friday, the 13th day of September instant, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—G. Gregory, Attorney. Date of Gazette containing notice, September 19, 1872.

In the Matter of Gopal Chunder Ghose, of Manicktollah-street, by Lane No. 47, in the town of Calcutta, lately carrying on business in Burrā Bazar, as Cloth Merchant, under the style and firm of Gopal Chunder Ghose, an Insolvent.

Notice, that the Petition of the said Insolvent, seeking the benefit of the Act 11 Vic., cap. 21, was filed in the office of the Chief Clerk on Thursday, the 19th day of September instant, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—Hume and Dutt, Attorneys. Date of Gazette containing notice, September 25, 1872.

In the Matter of Rouse William Bulman, an Assistant in the employ of Messrs. Francis, Ramsay, and Co., Outfitters, of Old Court House-street, in the town of Calcutta, and living and residing at No. 13, Lindsay-street, in Calcutta aforesaid, an Insolvent.

Notice, that the Petition of the said Insolvent, seeking the benefit of the Act 11 Vic., cap. 21, was filed in the office of the Chief Clerk, on Tuesday, the 17th day of September instant, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—C. F. Pittar, Attorney. Date of Gazette containing notice, September 25, 1872.

In the Matter of George Eden Webb, of No. 11, Kenderdine's-lane, in the town of Calcutta, formerly an Engineer in the employ of Messrs. Simpson and Co., but now Chief Engineer of the steamer "Celt," an Insolvent.

Notice, that the Petition of the said Insolvent, seeking the benefit of the Act 11 Vic., cap. 21, was filed in the office of the Chief Clerk, on Saturday, the 21st day of September instant, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—S. J. Leslie, Attorney. Date of Gazette containing notice, September 25, 1872.

In the Matter of Letters Patent, bearing date the 29th day of March, in the year of our Lord 1859, and granted to Thomas Carr, of Bebington, in the county of Chester, Artificial Manure Manufacturer, for the invention of "improvements in machinery for disintegrating artificial manures, and various other substances."

NOTICE is hereby given, that Thomas Carr, formerly of Bebington, in the county of Chester, Artificial Manure Manufacturer, but now of Apsley-villa, Montpelier, in the city of Bristol, Engineer, intends to apply by petition, in pursuance of the statute in that case made and provided, to Her Majesty in Council, for a prolongation of the term of the said Letters Patent.

And notice is hereby further given, that the said Petitioner intends to apply by Counsel to the Judicial Council of the Privy Council, on the 2nd day of December next, or, if the said Judicial Committee shall not sit on that day, then at the next sitting of the said Judicial Committee after that date, for a time to be fixed for hearing the matter of the said petition, and that on or before said 2nd day of December, notice must be given of any opposition intended to be made to the said petition, and any person intending to oppose the said application must lodge a caveat to that effect at the Privy Council Office, on or before that date.—Dated the 2nd day of October, 1872.

Gregory, Rowcliffes, and Co., 1, Bedford-row, London; Agents for

Messrs. Benson and Elliston, of Bristol, Solicitors for the above-named Petitioner.

Patent Law Amendment Act, 1852.

Office of the Commissioners of Patents for Inventions.

NOTICE is hereby given, that—

1798. William Porter Maddison, of Thornhill Collieries, near Dewsbury, in the county of York, has given notice at the Office of the Commissioners of his intention to proceed with his application for letters patent for the invention of "improvements in the means of, and apparatus for, raising water from mines and other low levels."

As set forth in his petition, recorded in the said office on the 14th day of June, 1872.

1820. And John Thomas Brown Porter, of Lincoln, in the county of Lincoln, Civil Engineer, has given the like notice in respect of the invention of "an improved rotary spader or digging machine."

As set forth in his petition, recorded in the said office on the 17th day of June, 1872.



An Old Photograph of the High Court of Calcutta

21, was filed in the office of the Chief Clerk, on Friday, the 8th day of November instant, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—Hume and Dutt, Attorneys. Date of Gazette containing notice, November 20, 1872.¹⁹

Further:

Petitions filed praying for relief.

In the Matter of Charles Ridge Woollorton, of No. 164, Bow Bazar-street, in Calcutta, a Clerk in the Military Accountant's Office, an Insolvent.

Notice, that the Petition of the said Insolvent, seeking the benefit of the Act 11 Vic., cap. 21, was filed in the office of the Chief Clerk, on Friday, the 28th day of February last, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—Hume and Dutt,

Attorneys. Date of Gazette containing notice, March 5, 1873.²⁰ ...

Court for the Relief of Insolvent Debtors at Calcutta.

In the Matter of Charles Ridge Woollorton, an Insolvent. On Friday, the 28th day of February last, it was ordered that the matters of the petition of the said Insolvent be heard on Saturday, the 3rd day of May next, and that the said Insolvent do then attend to be examined before the said Court.—Hume and Dutt, Attorneys. Date of Gazette containing notice, March 5, 1873 (1885).

The last instance is also of the same person:

In the Matter of Charles Ridge Woollorton, an Insolvent.

On Saturday, the 3rd day of May instant, it was ordered that the hearing of this matter do stand adjourned until Monday, the 2nd day of June next, and that the order made in this

matter for the ad interim protection of the said Insolvent from arrest be enlarged to the said 2nd day of June next, and that the said Insolvent do then attend to be examined before the said Court.—Hume and Dutt, Attorneys. Date of Gazette Gazette [*sic*] containing notice, May 14, 1873.²¹

That appears to be the last case of this partnership, because on 6 August 1873, J T Hume was working independently according to this gazette notification:

In the Matter of John James Lucas, of No. 42, Eliott's-road, Calcutta, Ship Broker, an Insolvent.

Notice, that the Petition of the said Insolvent, seeking the benefit of the Act 11 Vic., cap. 21, was filed in the office of the Chief Clerk, on Tuesday, the 29th day of July last, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee—J. T. Hume, Attorney. Date of Gazette containing notice, August 6, 1873.²²

J T Hume continued to work independently as seen from this notification:

In the Matter of John Blackfalls, of No. 8, Lindsay-street, in the town of Calcutta, formerly Manager to the Rajah of Nattore, but now without employment, but now a Prisoner in the Presidency Gaol, Calcutta, an Insolvent.

Notice, that the Petition of the said Insolvent, seeking the benefit of the Act 11 Vic., cap. 21, was filed in the office of the Chief Clerk on Wednesday, the 26th day of May last, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—J. T. Hume, Attorney. Date of Gazette containing notice, June 2, 1875.²³

Thereafter Hume joined a new firm: 'Hume, J. T. ... [Firm] Berners, Sanderson and Upton ... 5, Hastings St.'²⁴

We find an interesting reference to J T Hume and C F Pittar in the memoirs of a British official:

I refer to 'Jimmy' Hume, as he was then known to his confreres, but who is in the present day our worthy and much respected Public Prosecutor, Mr. J.T. Hume. In 'London Assurance' he portrayed the important part of Grace Harkaway, and a very charming and presentable young lady he made. ... One of our most enthusiastic and energetic members was the late Mr. Charles Pittar, a well-known and much-respected solicitor of the High Court, and the father of Mrs. George Girard, the wife of our genial.²⁵

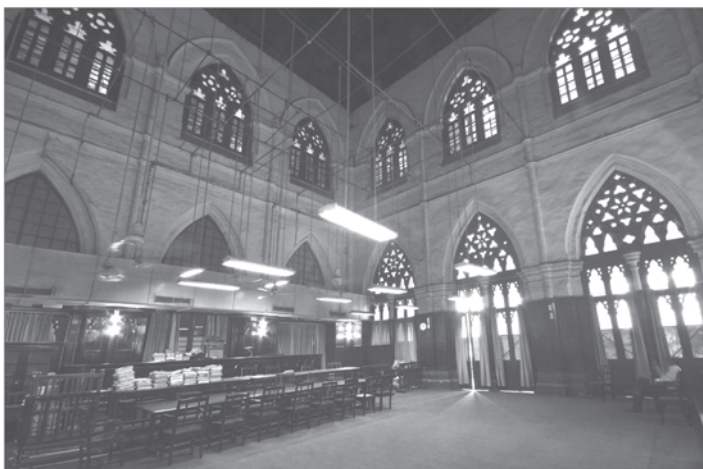
(To be concluded)

Notes and References

1. See Bhupendranath Datta, *Swami Vivekananda: Patriot-Prophet* (Calcutta: Nababharat, 1993), page facing 228. See also Shankar, *Achena Ajana Vivekananda* (Bengali) (Kolkata: Sahityam, 2004), 98.
2. See *The High Court at Calcutta, 150 Years: An Overview* (Kolkata: The Indian Law Institute, 2012), 360. Also see Shankar, *Avishvashya Vivekananda* (Bengali) (Kolkata: Sahityam, 2014), 32 and <[http://commons.wikimedia.org/wiki/File:Vishwanath_Datta_\(father_of_Swami_Vivekananda\)_signature.png](http://commons.wikimedia.org/wiki/File:Vishwanath_Datta_(father_of_Swami_Vivekananda)_signature.png)> accessed 01 June 2015.
3. His Eastern and Western Disciples, *The Life of Swami Vivekananda*, 2 vols (Kolkata: Advaita Ashrama, 2008), 1.2, 5.
4. Bhupendranath Datta, *Swami Vivekananda: Patriot-Prophet* (Calcutta: Nababharat, 1954), 98. See also Bhupendranath Datta, *Swami Vivekananda: Patriot-Prophet* (Calcutta: Nababharat, 1993), 53.
5. Shankar, *The Monk As Man: The Unknown Life of Swami Vivekananda* (New Delhi: Penguin, 2013), xi.
6. Vishvanath Datta, *Sulochana*, with an introduction by Shankar (Bengali) (Kolkata: Sahityam, 2006), 32. See also *Avishvashya Vivekananda*, 51.
7. *Avishvashya Vivekananda*, 51.
8. *The Monk As Man*, 10. See also *The High Court at Calcutta*, 359–60.
9. According to contemporary records, the correct spelling is C F Pittar instead of Charles F Peter. The *Thacker's [Bengal] Directory*, 1873 mentions him as an attorney and Notary Public: 'Pittar,

- Chas. Fred ... [Admission in India] Nov. 24, 1856 ... 7, Council House Street.' (*Thacker's [Bengal] Directory: 1873* (Calcutta: Thacker and Spink, 1873), 190); <http://dspace.wbpublibnet.gov.in:8080/jspui/bitstream/10689/14035/6/Chapter%20I_177-256p.pdf> accessed 01 June 2015. Probably, this mistake has occurred while transliterating from the main source of this information, a Bengali book titled *Adalate Vipanna Swami Vivekananda* by Chitragupta.
10. Samrat Sen, 'Swami Vivekananda: In the Corridors of the Calcutta High Court' in *The High Court at Calcutta*, 359–60.
 11. See *The High Court at Calcutta*, 178 and footnote 23 at page 183.
 12. Mahendranath Datta, *Swami Vivekanander Balyajivani* (Bengali) (Calcutta: Mahendra Publishing Committee, 1935), 49.
 13. See *The London Gazette*, Issue 22763 dated 18 August 1863, 4112; <<https://www.thegazette.co.uk/London/issue/22763/page/4112>> accessed 01 June 2015. It states the name of attorneys in an insolvency petition: 'Beeby and Rutter, Attorneys; Anley, Pittar, and Dhur, Attorneys; Mackertich, Attorneys.'
 14. *The London Gazette*, Issue 23363 dated 20 March 1868, 1776; <<https://www.thegazette.co.uk/London/issue/23363/page/1776/data.pdf>> accessed 01 June 2015.
 15. *The London Gazette*, Issue 23416 dated 25 August 1868, 4694; <<https://www.thegazette.co.uk/London/issue/23416/page/4694/data.pdf>> accessed 01 June 2015.
 16. *Thacker's [Bengal] Directory*, 1873, 189–90; <http://dspace.wbpublibnet.gov.in:8080/jspui/bitstream/10689/14035/6/Chapter%20I_177-256p.pdf> accessed 01 June 2015.
 17. See *Cones and Co.'s Calcutta Directory for 1874* (Calcutta: Cones, 1874), 5; <http://dspace.wbpublibnet.gov.in:8080/jspui/bitstream/10689/11689/10/Part%20IV_ChapterI_1-25p.pdf> accessed 01 June 2015.
 18. *The London Gazette*, Issue 23913 dated 29 October 1872, 5075; <<https://www.thegazette.co.uk/London/issue/23913/page/5075/data.pdf>> accessed 01 June 2015.
 19. *The London Gazette*, Issue 23932 dated 27 December 1872, 6481; <<https://www.thegazette.co.uk/London/issue/23932/page/6481/data.pdf>> accessed 01 June 2015.
 20. *The London Gazette*, Issue 23965 dated 8 April 1873, 1884; <<https://www.thegazette.co.uk/London/issue/23965/page/1884/data.pdf>> accessed 01 June 2015.
 21. *The London Gazette*, Issue 23989 dated 17 June 1873, 2893; <<https://www.thegazette.co.uk/London/issue/23989/page/2893/data.pdf>> accessed 01 June 2015.
 22. *The London Gazette*, Issue 24016 dated 12 September 1873, 4186–7; <<https://www.thegazette.co.uk/London/issue/24016/page/4186/data.pdf>> accessed 01 June 2015.
 23. *The London Gazette*, Issue 24228 dated 16 July 1875, 3629; <<https://www.thegazette.co.uk/London/issue/24228/page/3629/data.pdf>> accessed 01 June 2015.
 24. *The Bengal Directory: 1876* (Calcutta: Thacker and Spink, 1876), 288; <http://dspace.wbpublibnet.gov.in:8080/jspui/bitstream/10689/13841/8/Chapter%205_284-363p.pdf> accessed 02 June 2015.
 25. Montague Massey, *Recollections of Calcutta for Over Half a Century* (Calcutta: Thacker and Spink, 1918), 8–9.

Court Room in the Old Building of the High Court of Calcutta, Most Likely Frequented Many Times by Vishvanath Datta



Unpublished Letters of Sister Nivedita to Sir Patrick Geddes

[*Sir Patrick Geddes (1854–1932) was a Scottish biologist, sociologist, geographer, philanthropist, and pioneer town planner. Swami Vivekananda and Sister Nivedita met him. Sister Nivedita influenced him and was also herself influenced by him and assisted him in his work for some time. These letters, till now unpublished, have been received from the archives of the University of Strathclyde and the National Library of Scotland—Editor.*]

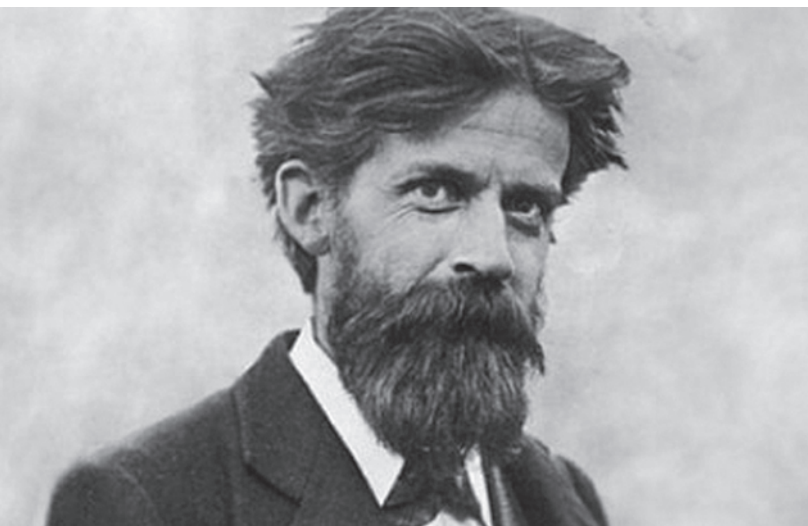
1

[Undated]

[Incomplete]

Why not advertise in *The Empress*, the Indian illustrated paper published by M. Parker & Co., 2 Barretto's Lane, Calcutta? A letter like this would of course be invaluable. Won't you know Mrs. Simpson of Calcutta who was a daughter

Sir Patrick Geddes (1854–1932)



of Norman Macleod and her sister Mrs. Wilson of Lahore?

Mrs. Bull is here but will spend the spring in Paris. I want Mrs. Geddes' signature to my letter on the Tata Scheme. Love to *all* of you.

Ever Yours

Nivedita

Can you recommend me to any quiet lodgings or simple hotel in Edinburgh?

2

17 Bose Para Lane

Bagh Bazaar

Calcutta Mar. 19 [Year Unknown]

Dear Mr. Geddes,

It is impossible to tell you how happy I am to receive your packet of papers. I do hope a similar set went to Mrs. Bull.

The programme of work sounds so strong & good and you seem so well supported. Once more I find a book mentioned but so far I have tried in vain to get—Bridge's *General View of Positivism*. Now I am really determined to have it.

You would be so amused and surprised if you knew how many ideas come to me as great inspirations only to be found already expressed, later, in *Positivism*! I suppose this is because the intellectual impulse that you gave me is so real and true. I hope you will look into Dr. Bose's book published by

17 Boorasan Lane -
Bach Bazar -
Calcutta - Apr. 20.

Dear Prof. Geddes -

Will you mind writing
me your opinion of the Enclosure.
It is just possible that we
may bring out a magazine
shortly - if so - I hope to
get a paid article from

Page 1

you once a year or so -
I hope you will consider this
request favourable - There
are yet many many
difficulties to be dealt with.
But if the thing should come
to pass - I want some of
your big thought brought
before the Indian people.
I wish it might do for

Page 2

them as a whole what
it seems to have done
for me - make them
able to think of the
synthesis of the
national life!

The Importance of Place - I want.
Place - I want. Indus -

The Importance or role of
Education as School - University
- Research - Society - I want.

The Nature of the historical

Page 3

process. I want - Indus
What constitutes Europe? I
want. Europe - Rome - Church - Indus
~~The~~ Position of its main
lines of thought - structure, I
want.

The true solution of Communal
Evils (according to P.C.) I want.

Finance - its universal nature.

Finance - its nature & competition
+ + +

Sage. Verdict - PK-V.

Page 4

Sister Nivedita's Letter (No. 3) to Sir Patrick Geddes Dated 20 April

Why not advertise in The Empire.
 the Indian illustrated paper.
 published by Mr Parker Esq.
 2 Barretto's Lane. Calcutta?
 A letter like this wd. of course
 be invaluable. Don't you
 know Mrs Simpson of Calcutta
 who was a daughter of Messrs
 Mackend. Her sister Mrs.
 Wilson of Lahore?

Mrs Bull is here - but will
 spend the Spring in Paris.
 I want Mrs Geddes' signature
 to my letter on the Date scheme!
 Love to all of you
 Ever Yours.
 Nivedita.

Can you recommend me to
 any quiet lodgings or simple
 hotel in Edinburgh?

Sister Nivedita's Letter (No. 1) to Sir Patrick Geddes

Longmans, before and causes for the recurrence
 of Life and Death throughout Nature and read
 Mr. Okakura's 'The Ideals of the East' published
 by Murray the other day.

With Love to you all,
 I am dear Mr. Geddes
 Very faithfully yours
 Nivedita
 of Ramakr. V.

3

17 Bosepara Lane

Bagh Bazaar
 Calcutta. April 20 [Year Unknown]

Dear Prof. Geddes,

Would you mind writing me your opinion of
 the enclosed? It is just possible that we may bring
 out a magazine shortly. If so, I hope to get a paid
 article from you once a quarter year or so. I hope
 you will consider this request favourably. There
 are yet many many difficulties to wade through.
 But if the thing should come to pass, I want some



Sister Nivedita (1867–1911)

4

of your *big thoughts* brought before the Indian people. I wish it might do for them as a whole what it seems to have done for me—make them able to think of the synthesis of the national life!

The sequence of Place—Ideals—Place, I want *badly*. The sequence or web of Education as School—University—Research—Society, I want. The nature of the historical process, I want *badly*.

What constitutes Europe? I want {Greece—Rome—Church} *badly*. Positivism and its main lines of thought-structure, I want.

The true solution of Communal Evils (according to P.S.), I want.

Famine—Its universal nature.

Finance—Its nature & superstitions, etc, etc, etc.

Say you!

Nivedita of Rk-V.

C/o Mrs. Ole Bull
Perros Guiret, Cotes du Nord
Sept 11. 1900

Dear Mr. Geddes,

Many of its faults have been revealed to me. These I doubt not will come to you. But no words can tell you how much I have learnt from doing this and I do hope you may feel yourself able to use it in some form or other soon. You will see that every page is double for your alternatives, also that I have put certain questions in red ink for you to deal with. And my ignorance is pathetic—is it not—and I seem never in my life to have had the books I have wanted. As to name—would *Imperial Problems* not be better?

But it is dreadfully done. I know, and if you say it is quite useless, I shall of course be sadly disappointed but I shall quite understand. *You will not publish it unless or until it is in such form that you are willing to give it your own signature.* That is my only condition.

Mrs. Bull feels her own thought so greatly stimulated by the problems you have attacked here that she would like to see it printed in loose sheets and made the subject of a series of discussion in some club of social study. She thinks such a use might be made of it in Boston, or in the Sesame Club in the winter afternoons. I merely repeat these suggestions. I am afraid I am mean enough to have no drive in connection with it except to see you turn it into yellow gold for yourself.

I have met a delightful man down here. A one *Mr. Monsuran* I think—owner, they say of one of the finest old castles in France—who seems to be a fine scholar. I hear that he lectures at the Sorbonne, but I do not know on what. I had half an hour talk with him on Sunday last about you and was much touched by his enthusiasm. He says he spoke with you one day for twenty minutes and thought you *another Diderot*. You seemed to him a man of the 18th century and he felt that you ought to have been a Frenchman. But would you not write? He said too that you spoke French like a Frenchman and many other beautiful things but again and again he returned to the fact of your writing, with conviction, and urged its necessity.

I say this because I am sure that you have your own public amongst the elite of Europe everywhere but I see quite clearly that it would be absurd to expect to draw them together on a space a mile and a half-square and this public only books will reach.

I hope to do the article on the Trocadero lectures today. Your wish has not left my mind for

a day—but the subject is so much the most abstruse that I have been shy of attacking it.

I have many many questions that I shall probably never have any chance of asking you.

With love to dear Mrs. Geddes and the bairns.

I am dear Mr. Interpreter

Yours always gratefully

Nivedita

5

At Madras address

17 Bose Para Lane

Bagh Bazaar

Calcutta

20 January 1903

Dear Mr Geddes,

There is one of our monks (my spiritual elder brother and escort, wherever I go), called Swami Sadananda, who says that if only he could wield the pen of a ready writer he would write to you—Mr Geddes—to tell you how much he owes you for all the thought you have sent us. He would like much to see your photograph. Is there one that you could give or lend me?

I have indeed found a constant well of knowledge and inspiration in your teaching dear Mr Geddes and it casts light on all problems.

I am very sure that your own philosophy would grow immensely if you had the chance of study which the East presents. However, for instance, I am still more inclined to as I once was to believe that Soil and *Race* gives the real basis for work, family, etc.

Swami Sadananda was an epileptic child and consequently for his health's sake got a wonderful education running wild in the fields. It is this experience on which your system of thought has thrown such a flood of light. Just as, in my own

case you illumined, not what you pointed out to me, but that India which you had never seen.

One thing has dawned on me of late with a great clearness in the light of Swami Sadananda's worship of your word 'synthesis'. The real meaning of your Outlook Tower and other things is that you worship the synthesis of knowledge as I worship that of the Common Weal.

The Tower and the Exhibition are only symbols of this synthesis of Knowledge. They are nothing in themselves. I think perhaps the new age is to be dominated by this idea of synthesis—'Harmony and Compassion' the Chinese motto for Kings!: It is not this thing or that thing that is not good—It is the all-together. I have seen this so clearly for India. Not one creed or another—not one race, or idea, or state, but the all of them.

But we despise the Catholic who cannot worship when the image is broken, the Protestant who cannot rejoice in liberty of thought, when his own doctrines are impugned.

Forgive me if I seem to be trying to teach my teachers when I say that I feel the same in this case also. Can you not smash your Tower and come to Japan, to China, to India, to learn and to teach your great idea?

The world needs this idea. Asia above all must be made strong by it once more, you have *not* yet understood the whole of life. Why do you not understand—and take your true place and breaking *all* symbols, create and preach the Idea and the Idea alone?

Ever dear Mr Geddes

Your most grateful and reverent pupil
Nivedita
of Ramakrishna-V.

6

17 Bose Para Lane
Bagh Bazaar
Calcutta Jan 28. 1903

Dear Mr. Geddes,

Thank you much for your kind letter. It is strange that yours and mine should have crossed each other. Swamiji's death has of course left me in a position of greatly multiplied responsibility and I have been travelling in the other Presidencies a good deal, lecturing and so on.

There can be no doubt as to the parallelism here of the contrast between Court magnificence and rustic him. I had not heard of Mr. Mike Dane, I regret to say, and now that Dr. Bose tells me what it is, I am at a loss to imagine how it can affect India.

I do not remember what the paper on Finance and Famine said, but I am conscious of knowing more than I did about both.

For instance—North of Madras, find *Brywada* in the map. North of Bangalore, find *Guntakal*. Between these two places one travels many hours of the days by narrow gauge railway across mountains *covered* with forest. *There is not one tree of full or even medium growth*. They are little more than forests of saplings! And this is India. There are the jungles that have sheltered the Wild Elephant in his herds—the Bengal Tiger—the Lion—the Bison—even the Nilghai—the Wild Cow!

No need to ask further as to the cause of those rainfall changes that form first of the two causes of famine the second being Economic reasonlessness. But I can tell you more about the forests. We asked an old peasant for his opinion of the English. 'As kings they are good enough', was his reply, 'but that they allow us nothing from our forests, and the villagers no grazing lands for the cows, these things are very bad.' I asked a forest officer (native) about this and he told me that he had been ordered off to report to his superior officer what *additions* could be enclosed within forest bounds, by being taken from the villages.

And he reported that the lands had been enclosed by a man without a heart—for theoretically the villagers must not use the forests—but the righteous law would be that for every acre kept in cultivation by the village, an acre of grazing land should be granted in the forests. Power in this case lay in native hands and the claim was allowed for his district.

The administration of a country solely from the revenue point of view leads to strange results. There would be little harm done, says our authority, if the 6 lakhs of wood were simply taken yearly, in order to add so much to the revenue. The real damage lies in the existence of an expensive Forest Department! And the fact that to keep it going, 2 lakhs in addition have to be cut. Then 27 (100 x 1000) rupees are taken, where 6 (100 x 1000) is all that the forests can bear?

Find the *Kauvery* in Southern India, in which stands Trichinapoly. At its source, whole forests have been ruthlessly destroyed in favour of coffee plantation yielding a rental of 5 rupees an acre. And unarmed by white officials who can directly influence administration in their own favour, where complaints or opinion of brown men would be ignored. The *Kauvery* now never fills her bed. Irrigation is deficient throughout her banks.

The last time I saw Mr. Tata's secretary, he was quarrelling with Ramsay in order to have yourself named as Principal of the Institute. Personally, I think nothing will ever come of this Scheme.

Of course you know that Longmans' published Dr. Bose's book in October. He has done a paper on the Telegraph plants (*Desmodium gyrans*) since then for the Lineman.

Mrs. Bull is in Boston again.

You say you have sent me some papers. I shall be so glad to see them. But they have not yet arrived. I trust you will note my address.

In a fisher village close by us live chiefly Mohammedans. I am told that the wife buys her intake of fish from the husband, and takes it herself to the Bazaar for sale. Also, if he has sold it to a merchant on the way home, she will buy up from the outsider and again sell. She keeps an account against her own man! Do you want more proofs of the equality of fisher man and fisher wife?

I am learning lovely things also about polygamy amongst the peasants in the North West Provinces. A peasant blamed for adding to his family in a time of stress replied, 'Why? The land wants another hand and this way costs nothing.' They have delightful family life it appears, three farmers with four wives—for the Estate is shared between the women and the man gives his help for heavy work and each share in turn, while all the women work together taking their own hand only in due sequence.

But I do not agree that it is the conquest of the Era which primarily contributes to equality of men and women. I think any Era of common struggle does this. The Aryan immigration into India meant conquest of forests and all early Indian literature shows social equality of the sexes.

The Mahratta Wars were a great national struggle and to this day Mahratta women are as strong and gritty and actual as their men. The Rani of Jhansi was a Mahratta woman. So was Ahalya Bai, the Blessed Queen.

What a long letter I have written unto you with mine own hand! There is more to say—but I must stop.

Love to you all, especially Mrs. Geddes.

Nivedita

of Ramakrishna.V.

7

17 Bose Para Lane
Bagh Bazaar
Calcutta 18.03.04.

Dear Prof. and Mrs. Geddes,

Here is *Mr. Ajit Bose*, a nephew of your friend Dr. Bose. Will you please be good to him, and show him, if time and opportunity be given, some of the great things you have taught to me? At the same time I must warn you that he comes of a family which is only too prone to seek knowledge for its own sake, in the temper of the pure investigator, and I am guilty of what you will consider the Philistinism of hoping that *he* will show his strength by acquiring the temper and steering clear of the pursuit in order to meet the many responsibilities which are to devolve upon him as the eldest son of a widowed mother.

My book will perhaps be published, before you receive this letter. I hope it will please you. If so.

Ever yours affectionately,
Nivedita of Ramakrishna. V.

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17 Bose Para Lane
Bagh Bazaar, Calcutta
Jan. 19, 1905.

Dear Mr Geddes,

Have I made the best use I might, of your teaching? I fear my book reached you late. Won't you write and tell me where you hold me right and where I am marked wrong?

Mr Hudson sends me one of the programmes of your forthcoming London lectures. It sounds as if you had really formulated your Gospel. How I wish it were written! Can it not be?

In any case, could you not make out a scheme for the study of 'The Origins of India' (the subject you suggested for the Tata University), and print it as an article in 'East and West'?

Thought comes so slowly! It was year after I was with you in Paris—it took all that time, I mean—before, one lovely morning in Norway. I saw 'ought' linking all the parts of your little sequence together and understood that in your five or six words was hidden enough dynamite to make a nation.

And even after all this, I have kept Place—Work—Family—Ideals—Thoughts—Action in my mind and heart. But I have not known how to use or apply it. Nor do I know what to do with the other sequence of Fisher—Peasant—Shepherd—Hunter—Forester—Miner.

Though I know that it is in some way fundamental and it is always stimulating me to undreamt of ideas in other directions, I can't make out, in this case, just where the 'oughts' should go!

For instance—can one say—'Society *ought* to consist of these six primitive occupations'. Surely this is foolish! What then becomes of our professors of sociology? And how could we have had minds like yours reflecting the synthesis if we had not also had minds like the financier's directing or striving to direct it? Please put in some imperatives somewhere! Or at least, tell me where to look for them!

Only last night as I sat at my desk working over Chaldaea—Assyria—Egypt in the stories of the nations series for the sake of unexpected bits of stimulus regarding India. Only last night it occurred to me that we ought by this time to be able to formulate a method for getting at Indian History and that that method ought to include *some* study of Sociology.

Now if I am right, you are the one man in the world who could really put the essential facts together. For, *the nation* must acquire this knowledge. Therefore it must be put into some sort of elementary form. It must enable the investigator to specialise, if he wishes. But in itself, it should

not depend on reading huge tomes in German and French.

I do not even know what authorities to go to in order to gain a simple and convenient idea of your Primitive—Matriarch—Patriarch. All I know is that Herbert Spencer, from whom I gathered my own facts, in my time, has nothing simple, didactic, or interesting enough.

Besides, a few chapters on Sociology we want, do we not? Something on the movements of Asiatic Nations, and the History of Asiatic Empires. And *then* India. But without these preliminaries, nothing will do.

I wish I could come and write a book for you, on these lines. Did you get Mr Tilak's book, which they promised me to send you, 'The Arctic Home in the Vedas'? And what did you think of it?

It would have to be taken into account, in considering the scheme of which I speak. If I ever had the chance of working awhile in Europe again, would you be willing to make the book of which I speak, or would you not? If you were ready with the thought, I think I could get the work of writing through, in three months. Certainly it would not take more. It is the *thought* that counts, as I find!

But I want something more. Could you draw up a scheme for placing the study of which I speak in its true place in Primary Education and also in Higher Research?

If you were an Indian prince, with immense revenues at your disposal, if you wanted to make an Indian University possible, two generations hence, what preparations would you make in this matter? What books would you put into your scheme? And what books would you order to be translated? If you had no time to write a book, would you at least be prepared to make a *syllabus* of the study of which I speak which dint of questions and authorities would enable me to

help someone or other to struggle into the necessary knowledge?

If you send me any papers on such subjects, I shall either not use them, or get them paid for. Or articles might go to 'East and West'. But if you would only write the book of which I speak!

I see a chapter here and there

Primitive	}	Sociology
Matriarch		
Patriarch		

Six Primitive Occupations	}	History
Movements of Asiatic Peoples		
Growth and Decay of Empires		

Types of All Empires	}	Indian Origin
Race Strata		
Custom		
Thought		

What is a Nation?

If India is to be a nation, what is necessary?

Influence of this theory on Primary Education.

Influence of this theory on Post Graduate Education.

What do you say to this?

I fear the children are growing big and Arthur is no longer small enough to be worshipped. Please give my love to them and to Mrs Geddes.

And Believe thee Ever Gratefully

Nivedita

of Ramakrishna V.

PB

Unpublished Lecture of Swami Vivekananda at the Barber's— *Vedanta: The Soul*

Swami Narasimhananda

SWAMI VIVEKANANDA FAMOUSLY SAID: 'I have a message to the West as Buddha had a message to the East.'¹ It was this message that he kept on giving in various forms and hues and it is this message that resonates across the world even today though distanced by more than a century in time. There are numerous accounts of various talks, lectures, interviews, and other details of Swamiji hidden in some unknown recesses of this world, waiting to be read or heard by the world.

During the last century, countless researchers have laboriously toiled day and night to unearth valuable bits of information regarding the life and message of Swamiji. One such information has surfaced during gleanings of American newspapers of the 1890s. It pertains to a lecture Swamiji gave in New York. We find mention of this lecture in his biography: 'In February and March [1895], he lectured twice on "The Vedanta Philosophy" at the home of a Mrs. A. L. Barber at 871 Fifth Avenue. These two lectures (to which the Swami referred in a letter as "the Barber House lectures") constituted parts of a heterogeneous lecture series given under the auspices of Mrs. Ole Bull and were more or less private and



Swami Vivekananda in New York

invitational.'² The letter referred to here was written to Mrs Ole Bull on 25 April 1895 from 54 W. 33rd Street, New York, where Swamiji says: 'The day before yesterday I received a kind note from Miss Farmer including a cheque for a hundred dollars for the Barber House lectures.'³

We get further information of these lectures from Marie Louise Burke who quotes the programme from the 'Printed Barber House Announcement' obtained from the *Sara Chapman Bull Papers*:

Meanwhile, Swamiji had given other outside talks. There had been, for instance, the lecture course at the large house of Mr. and Mrs. Amzi Lorenzo Barber on Fifth Avenue at Sixty-eighth Street, which was sponsored by Mrs. Bull and which consisted of five lectures—two by Swamiji, two by Mrs. Florence Adams, and one by Mrs. Ernest Fenollosa, the well-known connoisseur and curator of Oriental art. Except for lending her spacious and, it was said, handsome drawing rooms for this series, Mrs. Barber seems to have had little to do with it. To judge from the following invitational announcement, it had been Miss Farmer and Miss Thursby who (in consultation with Mrs. Bull) had organized the series, and Mrs. Bull who presided over it:

Three weeks spent at Greenacre, Eliot, Maine, during August, 1894, suggested to Mrs. Ole Bull of Cambridge, Mass., the benefit of lectures combined with classes.

The success of these lectures given in December at Cambridge under her auspices led

her to consent to preside over a similar course in New York.

Through the courtesy of Mr. And Mrs. A. L. Barber, these lectures will be given at their residence, 871 Fifth Avenue.

On receipt of an acceptance and five dollars (addressed to Miss Farmer, in care of Miss Emma Thursby, 34 Gramercy Park), a ticket of admission will be forwarded to those desiring to attend this course. A prompt response is requested, that the waiting list may be supplied.

In connection with these lectures, classes and private lessons on the following subjects will be given. Those desiring to attend can arrange hours and terms with Miss Farmer.

Classes may begin February 18.

Mrs. Milward Adams:

The Study of Expression.

Miss Emma Thursby:

Musical Expression and Phrasing.

The Swami Vivekananda:

The Vedanta Philosophy.

PROGRAM

February 23, 8 p.m.—Mrs. Milward Adams of Chicago.

Orderly Thought and Personal Culture.

February 28, 3 p.m.—The Swami Vivekananda of India.

The Vedanta Philosophy: Soul.

March 4, 3 p.m.—Mrs. Milward Adams of Chicago.

The Conversational Voice and its Possibilities.

March 7, 8 p.m.—The Swami Vivekananda of India.

The Vedanta Philosophy: God.

March 9, 8 p.m.—Mr. Ernest F. Fenollosa of the Art Museum, Boston.

Art as Related to Religion.

Music: Miss Emma Thursby and Other Artists.

871 Fifth Avenue.

According to a report in the social columns

Sarah Farmer (1847–1916)



of a New York newspaper, Mrs. Ole Bull, 'a delicate, sweet-voiced woman with a tender, dreamy face and masses of dark hair', introduced Mrs. Milward Adams to the audience. One can infer that she introduced Mr. Fenollosa and Swamiji as well, but this, together with the above announcement and program (which was repeated in part in the society news), is all we know at present about Swamiji's two 'Barber House' lectures, for which he received, almost two months after giving the second one, a check for \$100 from Miss Farmer. As for the related classes and private lessons mentioned in the announcement, we have no further information about them.⁴

We find Pravrajika Prabuddhaprana, a biographer of Mrs. Ole Bull, mention about these lectures:

In March, Sara organised a series of lectures at the home of Mrs. Barber on fashionable Fifth Avenue in New York, while Mrs. Barber was on occasion. *The New York World* reported on March 5 1985:

'The Conversational Voice and Its Possibilities' was the subject of the lecture given yesterday by Mrs. Milward Adams of Chicago, at the residence of Mrs. A. L. Barber, No. 871 Fifth Avenue. The lecturer was introduced by Mrs. Ole Bull, who with Mrs. Emma Thursby and Miss Farmer, is managing a course of Lenten lectures.

The Sunday Tribune reported on May 10: 'On Monday Mrs. Ole Bull, a delicate, sweet-voiced woman with a slender, dreamy face and masses of dark hair, introduced Mrs. Adams.' Mrs. Adams was a protégé of Emma's. At the Barber house lectures, Vivekananda met Miss Corbin, who invited him to give a parlour lecture at her house.⁵

Recently however, we have come across a hitherto unpublished newspaper account of the lecture 'The Vedanta Philosophy: Soul' that Swamiji gave on 28 February 1895.

Asim Chaudhuri has something more to add about the lectures Swamiji gave at the Barber's:

The *New York Times* did not bother to follow Swamiji's lectures, classes, and talks in the city on a regular basis, but they did on a few occasions. One such was the lecture course at the large house of Mr. and Mrs. Amzi Lorenzo Barber at 871 Fifth Avenue. (A new high-rise building bearing the numbers 871, 872, and 873 stands at the southeast corner of Sixty-eighth Street and Fifth Avenue where the Barber house once stood.) On February 28, the following announcement appeared in the *New York Times*:

Lecture at Mr. and Mrs. Barber's.—Mr. and Mrs. A. L. Barber will hold the second [first one was by Mrs. Milward Adams of Chicago on February 23 titled: 'Orderly Thought and Personal Culture'] of their series of 'Afternoon and Evening Talks' at their home, 871 Fifth Avenue, this afternoon at 3 o'clock. The Swami Vivekananda of India will talk on 'The Vedanta Philosophy: Soul'. The remaining lectures will be: 'The Conversational Voice and Its Possibilities', by Mrs. Milward Adams of Chicago,

Sara Chapman Bull (1850–1911)



on March 4; 'The Vedanta Philosophy: God', by the Swami Vivekananda of India on March 7; 'Art as Related to Religion', by Ernest F. Fenollosa of the Art Museum, Boston, on March 9. Tickets for the course may be had of Miss Emma Thursby of 34 Gramercy Park.

On March 1, the *New York Times* published a short report on Swamiji's lecture:

Lecture on Vedanta Philosophy—The second of Mr. and Mrs. A. L. Barber's series of 'Afternoon and Evening Talks' was held at their home, 871 Fifth Avenue, yesterday afternoon. The Swami Vivekananda of India was the lecturer, her [*sic*] subject being 'The Vedanta Philosophy: Soul'. The rooms and hall were filled with a large number of people interested in the lectures, which are under the management of Mrs. Ole Bull. Among those present were Mr. and Mrs. W. H. Lawton, Miss Emma Thursby, J. Baxter Upham, M. Banner, the Rev. Charles H. Eaton, Mrs. George B. Loring, Mrs. Mary Mapes Dodge, Mrs. Adams, Peter Marle, Mrs.

Lanier, Dr. and Mrs. Philmore Moore, Mrs. Charles Lynde, and Miss Corbin. Miss Anthon sang, accompanied by James M. Wilson.

On March 8, they had a still shorter report on Swamiji's March 7 lecture:

The Vedanta Philosophy—The last lecture on 'The Vedanta Philosophy', by Swami Vivekananda of India, was given last evening at the home of Mrs. A. L. Barber, 871 Fifth Avenue. About 200 persons were present. Miss Thurston [Thursby?] sang several songs. Mrs. Barber has kindly given her parlors for Saturday night, when Ernest F. Fenollosa of the Boston Art Museum will talk on 'Art as Related to Science'.

That must have been some parlor that accommodated 200 people! The size of the parlor, however, did not reflect the size of Mrs. Barber's heart. Two months after giving the 'Barber House' lectures, Swamiji received a check for meager \$100 from Miss Farmer. At fifty cents per person per lecture, a reasonable charge for Fifth Avenue parlor talks, his two lectures there should have netted him \$200. If Mrs. Bull hadn't managed the lecture series, one would think Mrs. Barber had pulled a 'Henry L. Slayton' on Swamiji.⁶

Of course, the reference here is to the owner of Slayton Lecture Bureau who had duped Swamiji and did not properly give him the proceeds of his many lectures conducted under a contract with them.

Gopal Stavig gives further information regarding these lectures: 'A Universalist clergyman in New York City (1881–1902), Reverend Charles H. Eaton (1852–1902) attended Swamiji's discourse on "The Vedanta Philosophy: Soul" at Amzi Barber's home on February 28, 1895. The arrangements were made by Sara Bull.'⁷ He says further: 'After Swamiji came to New York City in 1895, Mary (Elizabeth) Mapes Dodge (1831–1905) took an active interest in his classes. The *New York Times* (March 3, 1895, p. 8) mentions

Emma Thursby (1845–1931)



that she attended Vivekananda's class on the "Vedanta Philosophy," held at the residence of the wealthy Amzi Barber' (378). He adds:

At the residence of the wealthy Amzi L. Barber, Miss Rose Anthon sang on the occasion of Vivekananda's talk on 'Vedanta Philosophy' before a high-class New York audience on February 28, 1895. This is probably the singing actress Rose Reinhardt Anthon. ... Also in attendance at Amzi Barber's house for Swamiji's talk was Baxter Upham (1820-1902), the president of the Boston Music Hall Association (1854-84), the chairman of the committee on music in the Boston Public Schools (1857-72), and the chairman of the Handel and Haydn Society (1860-70)'(456-7).

Stavig gives detailed information about Amzi L Barber:

Swamiji twice gave a talk as the guest speaker at the residence of Amzi Barber (1843-1909) on Fifth Avenue at Sixty-eighth Street in New York City. Sara Bull sponsored the event for February-March 1895. Amzi Lorenzo Barber, a man of a kindly disposition and indomitable energy, had been a professor of natural philosophy at the African American Howard University in Washington, D.C. for four years (1868-72). He later left that to enter into the business world. By 1896 Barber's Asphalt Company had laid one-half of the asphalt pavement in the United States. According to the *New York Times*, Emma Thursby, Mary Mapes Dodge, Florence Adams, and Miss Anna Corbin were present for the occasion at the wealthy Amzi Barber's house in New York City. Swami Vivekananda spoke on 'The Vedanta Philosophy: Soul' before a sizeable group of select people from various backgrounds.

Also, in attendance at the Barber residence for Swamiji's talk were, according to the *New York Times*, the following people: Dr. Fillmore Moore (1856-1928), William Henry Lawton (b. 1853), and Peter Marie (1825-1903). Dr. Moore was a physician from New York who replaced Lewis Janes as the director of Monsalvat School

LECTURE AT MRS. BARBER'S.

The Swami Vivekananda's Talked on the Vedanta Philosophy.

Mr. and Mrs. A. L. Barber entertained their friends yesterday at their home, No. 871 Fifth avenue, in a charming and unique manner. A lecture on the "Vedanta Philosophy-Soul" was given by the Swami Vivekananda, of Calcutta, India, who first came into prominence as a representative of the Vedanta philosophy at the Congress of Religions at the World's Fair.

After the singing of a French ballad, "Esperance et Foi," by Miss Anthon, the Swami Vivekananda was introduced in a graceful little speech by Mrs. Ole Bull, under whose auspices the lecture was given.

The Swami, who is a high caste Brahmin, announced himself as not representing any one sect of religion, but as an exponent of "Truth."

"I have not come here," he said, "to preach any special religion, but to teach Truth. Zoroaster, Mahomet and Christ had no name for their doctrine. Each taught the grand truth of their age, of all ages, and left their followers to find a name for it, and the principal of truth is the same in all religions."

"I believe in a unity of religions, and I also believe that the Vedanta Philosophy is broad enough to embrace all."

The Swami's definition of the soul is as follows: "The soul is a circumference without beginning or end, whose centre is located in the body. The soul is naturally free, unbound, pure and perfect; but has, in some way, got bound to matter and thinks itself matter, and now requires many existences to free itself. It must go on evolving up or reverting back from birth to birth, from death to death, like a tiny boat in a tempest; now floating on the top of a wave, now battling in the trough of the sea, but at last reaching the harbor in safety. And this must go on until perfection is reached, when the soul bursts its bonds and is absorbed into the Supreme Godhead."

"When I speak of the Vedas," the Swami continued, "I do not wish to be understood as referring to just so many books; for the Vedas, in the most liberal sense, do not simply mean the 108 Hindoo books, but rather the accumulated treasury of all spiritual laws discovered by different men of different ages."

The Swami wore the native costume of bright scarlet and spoke in an earnest and impressive manner.

Mrs. Barber wore a magnificent costume of violet velvet and silk and was assisted in receiving her guests by Mrs. Ole Bull and Miss Emma Thursby.

Among those present were Mrs. E. E. L. Woodward, of Chicago; Mrs. Underhill Johnson, the Rev. Robert Collyer, and Prof. Jane, President of the Ethical Society, of Brooklyn.

[illegible]

of Comparative Religions during 1900–03. Before 1904 Moore was a lecturer at the Concord School of Philosophy and at Professor Davidson's School in Farmington, Connecticut, a trustee of the Greenacre Fellowship in Eliot, Maine, in 1911, and director of the Edgewood School in Greenwich, Connecticut (1919–25). William Henry Lawton was the four times publicly elected street commissioner and city engineer for the city of Newport, Rhode Island. Peter Marie was a wealthy New York art collector. When he died, two-hundred and eighty-six of Marie's miniature paintings (two-inch round of ivory), many of upper class women, became the property of the New York Historical Society (512–3).

We find an announcement of this lecture in the *New York Tribune* of 24 February 1895:

MRS. OLE BULL'S LECTURE COURSE

A series of discourses, under the auspices of Mrs. Ole Bull, was begun last evening at the home of Mr. and Mrs. A. L. Barber, No. 871 Fifth-ave. The course will be continued as follows: February 28, 3 p.m., the Swami Vivekananda of India, 'The Vedanta Philosophy: Soul'; March 4, 3 p.m., Mrs. Milward Adams, of Chicago, 'The Conversational Voice and Its Possibilities'; March 7, 8 p.m., the Swami Vivekananda of India, 'The Vedanta Philosophy: God'; March 9, 8 p.m., Ernest F. Fenollosa, of the Art Museum, Boston, 'Art as Related to Religion.'

In connection with these lectures, class and private lessons will be given by Mrs. Milward Adams, in the study of expression; by Miss Emma Thursby, musical expression and phrasing, and by the Swami Vivekananda, in the Vedanta philosophy.⁸

Another announcement of these lectures is found in the *New York Herald* of 24 February 1895:

At the large mansion of Mrs. A. L. Barber, No. 871 Fifth avenue, will be given a series of afternoon and evening talks—the first of which began last evening—by Mrs. Milward Adams, of Chicago; the Swami Vivekananda, of India, and by Mr.

Ernest F. Fenollosa, of the Art Museum, Boston.

The subject of the second lecture, which will occur Thursday afternoon at three o'clock, will be the 'Vedanta Philosophy: Soul', delivered by Swami Vivekananda.

The others occur March 4 at three o'clock, subject, 'The Conversational Voice and Its Possibilities', by Mrs. Milward Adams March 7. At eight o'clock, the 'Vedanta Philosophy: God'; March 7, at eight P. M., 'Art, as Related to Religion', by Mr. Fenollosa.

Pleasant Incidentals will be music by Miss Emma Thursby, and others.⁹

At last, we have got an account of the lecture 'The Vedanta Philosophy: Soul' given on 28 February 1895 from *The New York World*:

Lecture at Mrs. Barber's.

The Swami Vivekananda's Talked [*sic*] on the Vedanta Philosophy.

Mr. and Mrs. A. L. Barber entertained their friends yesterday [*sic*] at their home, No. 871 Fifth avenue, in a charming and unique manner. A lecture on the 'Vedanta Philosophy-Soul' was given by the Swami Vivekananda, of Calcutta, India, who first came into prominence as a representative of the Vedanta philosophy at the Congress of Religions at the World's Fair.

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Among those present were Mrs. E. E. L. Woodward of Chicago; Mrs. Underhill Johnson, the Rev. Robert Collyer, and Prof. Jane, President of the Ethical Society, of Brooklyn.¹⁰

This lecture resembles several others given by Swamiji in style and substance. A quotation that he often refers to and has been wrongly understood by many to be his own reads thus in original: 'God is a circle whose center is everywhere and circumference nowhere.' We get the details of the source of this quotation from a researcher:

Empedocles (ca. 490–30 BC) was a Greek pre-Socratic philosopher ... The quote was first reference to Empedocles in the 14th century text *Liber Hermetis*, on the teachings of Hermes Treismegistus. God is a circle whose center is everywhere and circumference nowhere. 'Deus est circulus cuius centrum est ubique, circumferential vero nusquam.' In the form 'Deus est sphaera infinita' (God is an infinite sphere) also comes from the *Liber Hermetis, Liber Termegisti*, Cod. Paris. 6319 (14th cent.); Cod. Vat. 3060 (1315). The quotation is also attributed to Pascal, Voltaire, St. Augustine, Hermes Treismegistus, Nicholas Cusanus, Meister Eckhart and Carl Jung.¹¹

Thus, we find the first detailed account of the lecture of Swamiji at the Barber's. 

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8. <<http://chroniclingamerica.loc.gov/lccn/sn83030214/1895-02-24/ed-1/seq-12/>> accessed 04 June 2015.
9. <<http://tinyurl.com/nthafez>> accessed 04 June 2015.
10. *The New York World*, 1 March 1895; <<http://tinyurl.com/ojjwy2t>> accessed 04 June 2015.
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Saraswati

Alok Dutta

AFTER FINISHING LUNCH, the writer used to sit at the writing table and get lost with pen and paper in hand. But daily exactly at 12.10 p.m. he was distracted. From somewhere just next to his house, came a big thud of something falling. On that side of the house, there were no doors or windows and the source of the noise remained unknown.

But one day, at that time he was on the terrace and the mystery was solved. He saw a boy, with kite and string in hand, jumping over the compound of the adjacent house and landing onto the garden. Then with a start he ran and vanished out of sight. The writer realised that the thud he heard daily was the sound of the boy landing on the garden. Everything became clear to him.

Since then he was not curious about the sound. But something new about that sound started cooking in his mind. It was as though sitting in his room, daily he could see clearly the jumping of the boy, even from across the wall. It was as if the wall of brick and cement ceased to exist. The jumping and landing of the boy and then his running—the whole scene came alive in his mind as in a movie.

Actually, he now had the knowledge of what happened. And if we have knowledge then no obstruction is obstruction anymore. Then even a wall of brick, sand, and cement become clear as glass.

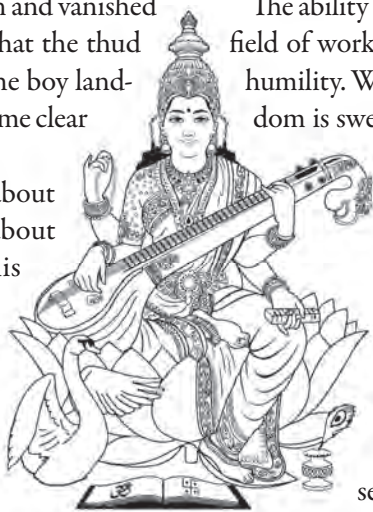
Ignorance is impurity. Knowledge removes impurity. This knowledge is Saraswati. The light of knowledge is all-penetrating. It removes mind's darkness. It removes the blindness of the ignorant and clears the vision.

The colour symbolic of light and purity is white. That is why goddess Saraswati, the symbol of knowledge and wisdom, is white. Just as Mother Lakshmi has the pot of savings of 'material utility' in her hand, Mother Saraswati holds a book, the 'receptacle of knowledge'. Knowledge acquired over ages is stored in a book.

The ability to apply knowledge properly to the field of work is wisdom. And wisdom leads to humility. Wisdom has no ego. That is why wisdom is sweet, affectionate, and good to hear.

That is why Saraswati has the musical *vina* in her hands. Clarity also means purity. For the same reason, the colour symbolic of purity is white. And the symbol of development is the hundred-petalled lotus. The symbol of development with the scent of pure knowledge is the white lotus, the seat of Saraswati. Her vehicle is the pure white great swan. I first heard

about a unique quality of this special bird of the animal kingdom from the words of Sri Ramakrishna. This bird has the unique ability to drink milk after separating it from water. This special quality of throwing away the non-essentials and accepting the essentials is in reality the quality of being appreciative. The swan also has the ability



to dust off any stain from its body. When it enters mud, its body becomes muddy. But as soon as it gets out of mud and flaps its wings, all mud vanishes. Not even a trace of stain remains anywhere on its body. Then it becomes stainless and sinless.

This great swan belonging to the species of swans is swift in water, land, and sky. It has an unparalleled ability to fly long distances. And that too in a style that would amaze all. Its pair of wings has the ability to cross great oceans. It is the living being best suited for being the vehicle of wisdom, because wisdom travels wide.

Saraswati has an eternal bond with water. Water is energy of life and the essence of life and so is wisdom. Water is deep and so is wisdom. Mother Saraswati is seated on a lotus, which grows in water. She travels on a swan, and we are used to seeing a swan in water. '*Sarah*' of Saraswati is a word that also means a pond, a river, an ocean, and other water bodies. Another special quality of water is that on it a reflection can be made. A pond can hold in its bosom the boundless vastness of the sky. The entire universe with its living and non-living elements is reflected in it.

It is possible for an informative book too to have the potential to unravel the entire living and non-living universe. Apart from this, the word '*saras*' also means something full of sap, tasty, sweet, full of ethos, full of poetry, and many more such things. The word '*Saraswati*' means all these and more.

As told earlier, water is such a thing that can reflect vastness within its limits itself. Saraswati need not be vast like the sky to hold its vastness in her bosom. To avoid excess is also wisdom. By avoiding the excess of anything she gives us only the essentials throwing off the non-essentials. She is Sarada. Sarada is another name of Saraswati. Sri Ramakrishna has shown us Sri Sarada Devi, the giver of knowledge.

The performing arts, painting, sculpture, literature, music, dance, acting, drama, movies,

magic, and so on, all kinds of creative arts, technology, all kinds of science including medicine, history, geography, economics, political science, language, grammar, and all other kinds of knowledge found in this world and beyond—all these are pervaded by Saraswati, all this is Saraswati. Even self-defence and the knowledge of fighting necessary for using weapons, are pervaded by her. In the altar of Mother Durga, the young expert warrior Kartikeya's place is near Saraswati. We have to constantly fight to survive. Wisdom is the necessary weapon.

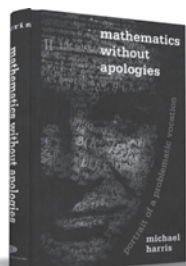
Saraswati resides in the ability to read and write letters and words. She stays outside this too, a presence that is very pronounced. An illiterate farmer can be an expert in farming. That farmer can provide food for the human beings of this earth through this unique knowledge of farming. A bard or a sculptor who does not know the alphabet can bring a flood of aesthetics through songs, murals, or sculptures. Lalan or Kabir could reach the sublime heights of philosophy. Sri Ramakrishna could conquer humanity by lucidly expounding the Vedas and Vedanta, by showing the path of spirituality to the great and the wise; he could become the torchbearer of knowledge. Sri Sarada Devi could give the wisdom of life to many learned men and women. Saraswati is present everywhere—in letters, outside them, in the seats of formal learning, outside them too.

One of the etymological meanings of the word '*veda*' is 'to know'. Saraswati is Veda, and she alone knows. There is no beginning or end to knowing. Saraswati too is without beginning or end. She knows the past and the future. Knowledge creates itself. And so, Saraswati is self-born. Mother is one who creates new life. Wisdom can produce life. And so, Saraswati is resplendent in the form of mother, worthy of adoration by the entire humanity including the wise and the followers of the path of wisdom.



REVIEWS

For review in PRABUDDHA BHARATA,
publishers need to send **two** copies of their latest publications



Mathematics without Apologies

Michael Harris

Princeton University Press, 41 William Street, Princeton, New Jersey 08540, USA. Website: <http://press.princeton.edu>. 2015. 464 pp. \$29.95. HB. ISBN: 9780691154237.

This book is a rich tapestry interweaving various aspects of culture and tradition—social, economic, religious, aesthetic—in an attempt to explicate the three basic philosophical questions underlying mathematics as a human endeavour: the What, Why and How of it. However, the feel of the book is far from being philosophical or heavy and didactic. Some of the chapters deal with special events or themes that have come up and influenced mathematics as a human pursuit. Since these are largely localised in time, we shall merely mention them in passing in this review.

For instance, the relationship of mathematics with economic ethical questions is explored in the context of the Wall Street crisis in Chapter 4. An investigation of postmodernism especially in the context of Thomas Pynchon's *Against the Day* is performed in Chapter 5. Ed Frenkel's film *Rites of Love and Math* is the artistic background for an enquiry into the philosophical problem of the mind-body dichotomy in the context of mathematics in Chapter 6. Chapter 8 deals with the specific notion of a 'trick' in mathematics and the ramifications of what the word means. Chapter 9 deals with a personal experience of the author regarding the influence of a dream on mathematical research output. In a sense, therefore, Chapter 9 illustrates one aspect of the 'how' of mathematics: how does one get ideas in mathematics? Owing to the specific nature of these chapters and in the interests of space, we shall focus on the remaining chapters that seem to deal with the central theme unifying the book. The chapters mentioned above may be regarded as

social meanderings into nearby territory that the erudite author went into, only to return to the main path that he set out to describe: what mathematics entails as a human pursuit and why and how it is done. One more general remark before we set out on the review of the main theme. A reader hoping for clear-cut answers to such philosophical questions will not find them in this book. What she or he will find is a thoroughly enjoyable, at times refreshingly irreverent, account of a 'proof by demonstration': 'See this is what it is' by pointing to how actual practitioners do it, and well, 'If you don't like it you can lump it'.

The broad answer to the What, How, Why questions is given essentially in the Platonic framework of the good, the true, and the beautiful. In fact Chapter 3 is called 'Not merely Good, True and Beautiful'. In effect the author uses this as an occasion to probe into the Platonic cliché of the Good, True, and Beautiful and comes up with newer dimensions that these words encompass. Here he explains the 'True versus cogent' dichotomy—something that any practising mathematician worth her or his salt is familiar with: A theorem is valuable not just because it is true. If so, mathematics would become a featureless desert, where the trivially true and the profound would stand shoulder to shoulder in a silly and trivially democratic setup where noise and music would have the same status. What makes the difference is the notion of cogency: roughly what this means is how much of mathematics it gives a unified perspective on. It is cogency that imparts that elusive quality of depth to a body of knowledge. The silly mechanical point of view of automatic theorem proving being the aim of mathematics is thus replaced by mathematics being an essentially human endeavour, and this is done without fanfare by appealing to a, dare I say, nobler instinct that craves knowledge rather than something that is true in the trivial sense. This is summarised in a statement of Bill Thurston: 'The

best mathematics uses the whole mind, embraces human sensibility, and is not at all limited to the small portion of our brains that calculates and manipulates with symbols' (161). No mechanistic model can even vaguely hope to capture this essential reason for mathematics surviving several millennia as a human pursuit: that it gives us joy and involves us at the deepest level of our personality.

The above standpoint is further illustrated in Chapter 7 of the book by the notion of motives introduced by Grothendieck. The notion is not yet unambiguously defined. Yet certain features that such a theory might have are clear. As such it provides an intention, or rather an intent, that serves as a guiding principle in the field. The Yoneda lemma is mentioned as an instance of an object being defined in terms of all the things it 'does'. There are a couple of analogies that might help to clarify. One from religious hagiology—the notion of an avatara; and one from philosophy—the idea of Plato's cave. Both suggest an ideal or a hidden structure one would like to uncover, while at the same time admitting that what one has in hand are only vague suggestions. But these vague suggestions are not less valuable as they tend to give us direction in uncovering some tantalising mystery that remains at the core of certain phenomena. This mystifying yet deliciously tantalising aspect of mathematics is what leads the human mathematician on and adds to its romance and adventure.

The 'Why' question is addressed in the framework of a Science versus Art dichotomy in the last Chapter—Chapter 10 of the book. The objective justification of Mathematics is given often in terms of its utility. But the individual mathematician is frequently left cold by these concerns. The subjective justification is very often the joy it brings as a thing of beauty, as something that outlasts, in a very obvious way, the individual mathematician's life.

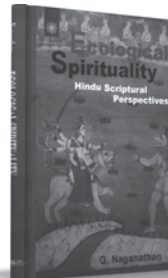
Which brings us to where the book started with the 'What' question. Chapter 2 sets the tone by introducing 'pathos' and 'charisma' as the mutual counterpoints of the individual mathematician's symphony. The pathos arises from an awareness of the agony of Sisyphus, where what one knows will immediately be swamped by the vaster unknown it leads to. On the other hand

'charisma' arises from being participants in a quest into the unknown, where the community, or a sizeable part of it, accepts that some theme or aspect of mathematics is worth enquiring into:

Tell me of runes to grave
That hold the bursting wave,
Or bastions to design.
For longer date than mine.

Swami Vidyathananda

Ramakrishna Mission Vivekananda University
Belur Math, Howrah



**Ecological Spirituality:
Hindu Scriptural Perspectives**
G Naganathan

New Age Books, A-44, Naraina Phase I, New Delhi, 110 028. Website: www.newagebooksindia.com. 2004. xv + 88 pp. ₹ 200. PB. ISBN: 9788178221829.

Vedanta is a religion of oneness—oneness with all other beings, plants, animals, and so on. It relates human life with all life, individual with the universal. Thus Vedantic religion, Hinduism, or *Sanatana Dharma* has been in tune with the universe so long that their strong mutual bonding goes back to times immemorial. The result was the culture and civilisation which had symbiotic relationship with Nature.

The author, a physicist and a telecommunications engineer, has tried to remove the general misconception about Hinduism that it is cruel to environment. He skilfully sews the dictums of science and spirituality to motivate human evolution through Nature conservation, in the most simplistic way. He says, 'Space is not conquered by reaching out to the Moon. Space is conquered by bridging the now-fathomless abyss that divides one heart from another an arm's length away. It is in realizing the One Being pulsating in both, the One Being uniting every thing with every thing else in the universe in powerful pure participation. That is Vedānta, that is Bell's Theorem of Non-locality' (33).

The book has a glossary of Sanskrit terms, selected bibliography, and index at the end. It is a valuable edition to the corpus of literature on spiritual ecology.

PB

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Extreme:

Why some people thrive at the limits

Emma Barrett and Paul Martin

Oxford University Press, 198 Madison Avenue,
New York, NY 10016, USA. 2014. ix + 278 pp. \$27.95.
HB. ISBN: 9780199668588.



Throughout human history, some people have chosen to put themselves into extreme environments. On land and sea, at the poles, in the air, and in space, they place their lives at risk in order to work and play in environments that expose them to the most intense physical and mental demands.

This book examines extraordinary human endeavour and the psychological qualities that underpin it. Drawing on real-life cases, including those of explorers, mountaineers, deep-sea divers, and astronauts, we explore their personal characteristics and complex motivations, and analyse the psychological attributes that lead to success (or failure) for individuals and teams.

We draw on scientific research to understand what happens, both mentally and physically, to people at the limits of human experience. What psychological and emotional qualities does a person need to survive and thrive in such hard places? How do they prepare for situations that are beyond the limits of normal experience? What are the long-term effects on them and their families? And why on earth do they choose to do it in the first place?

We also consider the practical lessons we can all learn from understanding how people cope in hard places. Being brave, making good decisions,

planning and preparing, dealing with social conflict, working in small groups, learning to focus attention, coping with boredom, sleeping well, and building psychological resilience are valuable skills in everyday life, just as they are in extreme environments.

Some people travel to extreme altitudes in order to plummet back to Earth. The record for the highest parachute jump is currently held by Felix Baumgartner, who in 2012 stepped from balloon 24 miles above the Earth. At such altitudes a human body would suffer catastrophic damage unless heavily protected. Without pressure suit, bubbles would form inside the body, blocking arteries and causing extreme pain. The lungs would haemorrhage because of the pressure difference. Even with pressure suit, a high-altitude parachutist faces tremendous hazards. A free fall can potentially reach the speed of sound, and there is the danger of succumbing to an uncontrollable 'flat spin' of up to 200 revolutions a minute. Managing such extraordinary risks requires meticulous preparation and extensive practice.

Then there are those who brave the oceans. Even a circuit of the British Isles can be lethal, as competitors in the 1979 Fastnet Race discovered. Two days into the race more than 300

yachts were hit by a huge storm and fifteen sailors died. Two more sailors were left for dead on their sinking yacht, one with severe injuries. Anxieties, dehydration, pain, and exhaustion impaired their ability to think clearly about how to deal with their situation. They were rescued in the nick of time. More than 4,000 people took part in the Fastnet rescue, one of the largest in sailing history, and three rescuers died. Pursuing extreme activities can put people's lives at risk as well.

Extreme environments are undoubtedly stressful. But what does that mean? Stress occurs when an individual is subject to demands that exceed, or threaten to exceed, their capacity to cope. As such, stress depends on both the environment and the individual. The extreme environments described in this book have features that make them objectively demanding by any standards. But the extent to which they are stressful will depend on the individual's ability to cope with those demands, which in turn depends on factors such as their skills, experience, and physical and mental state at the time.

Stressors vary in their impact according to factors such as their severity, duration, predictability, and controllability. Other things being equal, a stressor will have a bigger impact, both psychologically and physiologically, if it is persistent and uncontrollable—in other words, if it lasts a long time and there is little you can do to avoid it. Stressors encountered in extreme environments often have both characteristics.

What does stress do to us? The answer depends on a number of things, including whether the stressor is acute (short-lived) or chronic (prolonged). The immediate response to an acute stressor is sometimes referred to as the fight-or-flight response. It involves rapid adjustments in cognition (thinking) and physiology that

prepare us for a challenge which threatens our well-being. Energy reserves are mobilized and attention is sharply focused on the immediate threat. The pupils dilate to let in more light and reaction times speed up. If the threatening event does materialize, the brain stores vivid memories of the experience, enabling the individual to respond faster if confronted with a similar threat in future.

Throughout this book we refer to scientific evidence about the psychology of surviving and thriving in extreme environments. You might wonder how such evidence is obtained. By their nature, extreme environments are difficult places in which to work, let alone carry out psychological research. Even so, there is a substantial body of empirical evidence.

Mainstream psychological research is also relevant. We refer later to research on topics as diverse as disgust, meditation, pain, boredom, team-work, and expertise, all of which are relevant to understanding how people cope in extremes. We have been struck by how applicable the psychology of extremes is to everyday life. Understanding why people survive and thrive in extreme environments can provide useful lessons for us all, regardless of whether we ever venture into extremes ourselves.

In summary, extreme environments are enormously varied in their physical characteristics, but they share the capacity to produce similar forms of psychological stress. Stress occurs when the demands exceed the individual's actual or perceived capacity to cope. This means there are things we can do to mitigate stress, such as planning and preparing. Our ability to cope in demanding situations depends primarily on factors such as experience, knowledge, attitudes, and personality. Surviving and thriving in extreme environments—as in everyday life—is largely a mind game.



REPORTS

News of Branch Centres

Ramakrishna Math and Ramakrishna Mission Students' Home, Chennai jointly conducted a street-cleaning programme on 2 April, following the annual car festival and procession held by Sri Kapaleeshwarar Temple, Chennai. About 460 volunteers and students cleaned the four streets around the Temple from the late night of 2 April to the early hours of the next day morning.

Prof. Kaptan Singh Solanki, Governor of Punjab, visited **Ramakrishna Mission Ashrama, Chandigarh** on 5 April 2015 and participated in its annual celebration.

The dispensary building at **Ramakrishna Math, Ghatshila** was inaugurated on 21 April.

Kumari Anjali Lohar, a student of class 7 of our English School at **Ramakrishna Mission Vivekananda Society, Jamshedpur**, who had participated in an all-India painting competition on the topic Preservation of Environment organised by Axis Bank in November 2014, secured 1st position in Bihar and Jharkhand Circle among 3,500 participants and 2nd position in National Level among 90,000 candidates. In a function held in the Bistupur

Newspaper Report of the Painting Competition Organised by Axis Bank



school on 23 April 2015, Axis Bank handed over two certificates and two tablet computers to Kumari Lohar in recognition of her above two achievements.

Ramakrishna Mission Ashrama, Kanpur conducted a free vaccination camp for children at Lodhar village in Kanpur Nagar district on 19 April in which 150 children were administered Hepatitis B2 and Typhoid vaccines.

Ramakrishna Mission, Mangalore, which had launched its 40-week Clean Mangalore drive on 1 February, has successfully completed 10 week's drive. The 10th week drive was flagged off by Sri Dharmendra Pradhan, Minister of State for Petroleum & Natural Gas, Govt of India, on 5 April.

In a book release programme held by **Ramakrishna Ashrama, Mysore** on its premises on 7 April, Sri Siddaramaiah, Chief Minister of Karnataka, released the book *Adbhuta Santa*, a biography of Swami Adbhutananda, and *Seve*, a booklet containing the thoughts of Swami Vivekananda on service.

On 20 April, **Ramakrishna Math, Nagpur**

Street Cleaning Programme at Chennai



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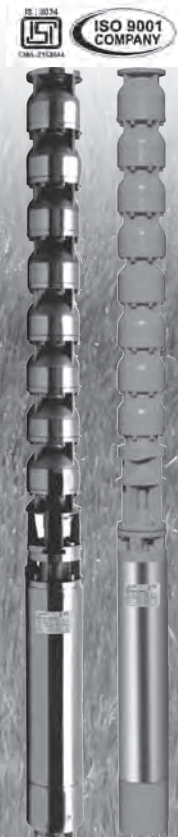
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RAMAKRISHNA MISSION

(The Headquarters)
P.O. Belur Math, Dist. Howrah
West Bengal 711 202, India

Dear Friend,

AN APPEAL

On the occasion of Swami Vivekananda's 150th Birth Anniversary, **Gadadhar Abhyudaya Prkalpa (GAP) – a Project for the Holistic Development of Poor Children**, was implemented from October 2010 to September 2014 with the help of the Central Govt. fund. Through 174 GAP units, more than 17,400 underprivileged children of city slums and interior villages in different parts of India were benefitted. Irrespective of their caste, creed, colour, religion, etc., the GAP provided an opportunity for the physical, mental, intellectual and spiritual development of these children.

For their *Physical Development*, the neglected children received nutritive food supplements daily, and other items like, school bags, uniforms, study materials, umbrellas/raincoats, footwear, toiletry items, etc. periodically. In addition, they participated in the sessions for games, exercises, overall health check-up-cum-treatments and general health awareness. For their *Mental Development*, they had sessions for music, drama, chanting, painting, recitation, dancing, value education through study of the lives and teachings of great men and women, educative films, etc. For their *Intellectual Development*, they received competent coaching on their school subjects which has enabled them to join good institutes in later years. The non-school-goers were given special care and help for admission into schools where they were found to excel later on. For their *Spiritual Development*, the children got an opportunity for prayer, *bhajans* and meditation.

Through the loving care and attention of our brother monks, volunteers and devotees, the GAP programme has created an immense impact on these children, their parents and localities, so much so that the inhabitants of those areas are urging us to continue the projects. To continue the GAP activities yearly we need about **Rs. 8.5 crore**. So, we sincerely request you and other service-minded individuals to come forward and help us generously in this noble endeavour to the extent possible. The charitable institutions from both the public and private sectors are also invited to join in this elevating service.

Donations for GAP in cash/ cheque/ DD (drawn in favour of 'Ramakrishna Mission' payable at Kolkata) may be sent to the General Secretary in the above address, mentioning its purpose. Besides, the facility for Online Donation towards GAP is available in our website with the link: http://www.belurmath.org/donation_cca/donation.php. Needless to say, these contributions are exempt from Income Tax under section 80G(5)(vi) of the I. T. Act 1961. The donation may be for the Corpus Fund, the interest of which will be used to run the GAP, or as its Monthly/Yearly Running Expenses.

A new web-page is created for GAP with the link: <http://www.belurmath.org/gap.htm>. It has detailed information, pictures and documentaries on GAP. This is for your kind information.

Anticipating a favorable response from you,

Yours sincerely,

(Swami Suhitananda)
General Secretary

01 July 2015



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We want to lead mankind to the place where there is neither the Vedas, nor the Bible, nor the Koran; yet this has to be done by harmonising the Vedas, the Bible and the Koran.

Mankind ought to be taught that religions are but the varied expressions of THE RELIGION, which is Oneness, so that each may choose the path that suits him best.

— Swami Vivekananda



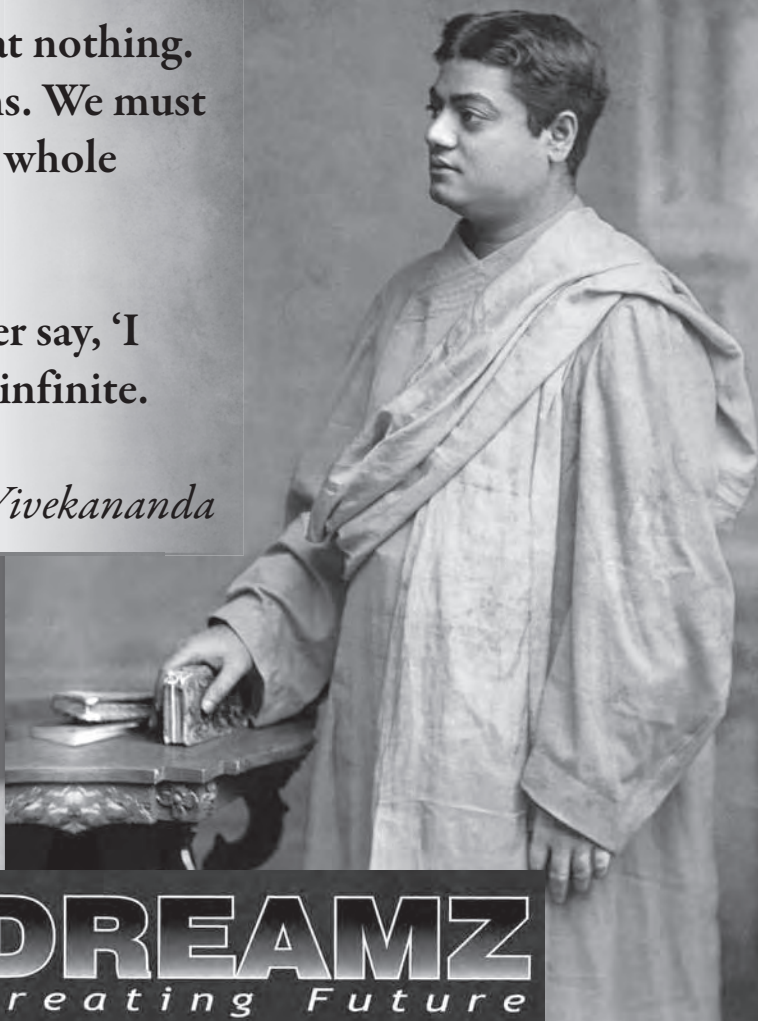
Each soul is potentially divine.
The goal is to manifest this
Divinity within.

Strength is life, weakness is
death.

Fear nothing, stop at nothing.
You will be like lions. We must
rouse India and the whole
world.

Never say, 'No', never say, 'I
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—*Swami Vivekananda*



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